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# HUGO'S HINDUSTANI SIMPLIFIED

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Henry Cranley



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# HINDUSTANI SIMPLIFIED.

AN EASY AND RAPID SELF-INSTRUCTOR.

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Containing—

A CONDENSED AND SIMPLIFIED GRAMMAR,  
PRACTICAL CONVERSATION,  
READING EXERCISES,  
COMMERCIAL, IDIOMATIC & MISCELLANEOUS PHRASES,  
LISTS of USEFUL and INDISPENSABLE WORDS  
and EXPRESSIONS.

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A PRACTICAL GUIDE TO MODERN CONVERSATIONAL  
HINDUSTANI WITH  
IMITATED PRONUNCIATION OF EVERY WORD.

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PHILADELPHIA  
DAVID MCKAY COMPANY  
Washington Square

## INTRODUCTORY REMARKS.

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The introduction of this work not only makes it possible, but even easy, to acquire a conversational knowledge of Hindustani. The whole of the instruction throughout has been compiled on HUGO'S well known Simplified System, the success of which is due to its commonsense character. It avoids all confusing technicalities of grammar, and imparts a knowledge of the language in an absolutely practical manner which, after all, is what the learner really wants.

Easy Conversational Phrases introducing the most important Idiomatic Expressions are included, while the Reading Exercises will be found greatly to extend the vocabulary at the student's command.

A few words in explanation of the LANGUAGE and its ALPHABET may be of service.

Hindustani is the language most generally spoken throughout British India. It is a combination of Hindi and Urdu. HINDI is the literary language of the Hindus, written in Sanskrit characters; URDU is the literary language of the Mohammedans, written in Persian characters. Generally speaking the same grammatical rules apply to each, and consequently we deal with the language from the common point of view, freely introducing such words from the Hindi or the Urdu as are current in everyday speech. Anyone who has learnt the language from this book will understand and be understood by any native whether Hindu or Mohammedan.

We have followed the usual practice of transcribing the Oriental characters into ordinary Roman characters. These are understood by natives and are used by them when communicating with people of European nationality ; but when one Indian writes to another he would naturally use the original Oriental characters.

The Nagari or Sanskrit characters shown on page 6 are given for reference only. The *transcribed* form underneath these letters is the one that concerns the student. Although the alphabet is Sanskrit, it includes a few letters which have been adopted from the Persian and are in common use. These letters are : **q**, **kh**, **gh**, **z** and **f**. As they cannot be indicated by separate Sanskrit characters, they are always represented by their nearest Sanskrit equivalent, with the addition of a dot ( . ). Thus, **q**=**k** with dot ; **kh**=**k**h with dot, and so on. This is clearly illustrated on page 6.

We have omitted a few letters of the Sanskrit alphabet not used in everyday speech, as their inclusion would only tend to confuse the student. For the same reason we have also omitted the Sanskrit characters indicating slight differences in the pronunciation of the letters, **t**, **th**, and **d**, **dh**. The delicate shade of sound expressed by these characters cannot be detected by the untrained ear, and it is therefore impossible to transcribe them. They can only be learnt by constantly hearing them in Hindustani speech. For all practical purposes however, the alphabet and its transcription, as given on page 6, is entirely sufficient.

Special attention has been devoted to the **IMITATED PRONUNCIATION**. If the learner attends carefully to our instructions, he will pronounce nearly all the words perfectly, and all with sufficient correctness for practical purposes.

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## THE HINDUSTANI OR NĀGARĪ ALPHABET.

Names of the Letters and their English Equivalents.

## VOWELS.

अ a as in : dismal	आ ā army	इ i in	ई ī keen	उ u put	ऊ ū fool
ए e as in : say	ऐ ai said, aisle	ओ o low	औ au, ou awl, now		

## CONSONANTS.

क k as in : king	क़ q quick	ख kh k'h <sup>1</sup>	ख़ kh* loch	ग g go	ग़ gh h'r*
घ gh as in : g'h <sup>2</sup>	च ch church	छ chk ch'h <sup>3</sup>	ज j joy	ज़ z zeal	झ jh j'h <sup>4</sup>
ट t as in : take	ठ th t'h <sup>5</sup>	ड d day	ढ dh d'h <sup>6</sup>	न n no	प p pay
फ ph as in : p'h <sup>7</sup>	फ़ f fine	ब b bit	भ bh b'h <sup>8</sup>	म m man	य y year
र r as in : road	ल l land	व v, w vale, work	स s sale	श sh shame	ह h hay

\* See note on page 7.

NOTE.—The pronunciation of the letters, **k'h**, **g'h**, **ch'h**, **j'h**, **t'h**, **d'h**, **p'h**, **b'h**, is best illustrated by such words as : 1 sack'him ; 2 gag'him ; 3 watch'him ; 4 gauge'him ; 5 shoot'him ; 6 had'he ; 7 stop'him ; 8 cab'horse. In Hindustani the **h** after a consonant must always be distinctly heard.

**kh** and **gh** are gutturals ; **kh** is pronounced like **ch** in the word LOCH ; **gh** has no equivalent in English—the sound of aspirated **h** followed by **r** is the nearest.

## KEY TO THE TRANSCRIPTION AND THE IMITATED PRONUNCIATION.

**ā**, **ī**, **ū** indicate the long sound of these vowels.

In the Imitated Pronunciation these are given as : **ah**,  
**ee**, **oo**.

**kh** (underlined) indicates the guttural sound of **CH** in the Scotch word LOCH, preceded by a strongly aspirated **H**.

In the Imitated Pronunciation this sound is represented by **h'ch**.

**gh** (underlined) indicates the sound of a strongly aspirated **H** (as in HUGE), followed by a rattling sound " of **R**.

In the Imitated Pronunciation this sound is represented by **h'r**.

**ñ** indicates the nasal sound of **N** as in LONG, KING, etc., but not so strong. It is, perhaps, more like the sound of **N** in the French words BIEN, TIEN, etc.

In the Imitated Pronunciation this nasal sound is represented by *ng* (*italic*).

(') In the Transcription an apostrophe between two vowels (as **ā'ī**) indicates that these must be pronounced as two distinct syllables.

(') In the Imitated Pronunciation an apostrophe between two CONSONANTS indicates that both letters must be distinctly pronounced but in one breath as ONE syllable.

## RULES FOR PRONUNCIATION.

### THE VOWELS.

**a** (short) is like English A in DISMAL (or sometimes like U in GUN), as in :

<b>akal</b>	<b>aman</b>	<b>lafz</b>	<b>par</b>
ak-al or ak-ul	am-an or am-un	lafz	par
wisdom	peace	word	at

**ā** (long) is like the English A in ARMY, as in :

<b>ārām</b>	<b>bāp</b>	<b>māñ</b>	<b>bolnā</b>
ah-rahm	bahp	mahng	bohl-nah
comfort	father	mother	to speak

**i** (short) is like English I in BEGIN, as in :

<b>kitāb</b>	<b>ilm</b>	<b>inām</b>	<b>phir</b>
kit-ahb	ilm	in-ahm	p'hir
book	knowledge	reward	again

**ī** (long) is like English EE in KEEN, as in :

<b>īñt</b>	<b>merī</b>	<b>bijlī</b>	<b>larkī</b>
eengt	may-ree	bidj-lee	lar-kee
brick	my	lightning	girl

**u** (short) is like English U in PUT, as in :

<b>usko</b>	<b>pul</b>	<b>mujhe</b>	<b>bulbul</b>
us-koh	pul	mudj-hay	bul-bul
him	bridge	me	nightingale

**ū** (long) is like English U in FULL, as in :

<b>ūñt</b>	<b>phul</b>	<b>ullū</b>	<b>dūdh</b>
oongt	p'hool	ul-loo	dood'h
camel	flower	owl	milk

**e** is always long, like English AY in SAY, as in :

<b>merā</b>	<b>ek</b>	<b>se</b>	<b>yeh</b>	<b>tez</b>
may-rah	ayk	say	yay'h	tayz
my	one	by	this	sharp

O is always long, like English O in LOW, as in :

<b>do</b>	<b>honā</b>	<b>mor</b>	<b>totā</b>	<b>chor</b>
doh	hoh-nah	mohr	toh-tah	chohr
two	to be	peacock	parrot	thief

## THE DIPHTHONGS.

There are two diphthongs in Hindustani, **ai** and **au**, each of which has two distinct sounds.

1.—**ai** usually sounds like English AI in SAID, as in :

<b>mainā</b>	<b>raihnā</b>	<b>maiñ</b>
mai-nah	rai'h-nah	maiñg
a bird	to dwell	I

2.—**ai** sometimes sounds like English AI in AISLE, as in :

<b>gaiyā</b>	<b>bhaiyā</b>	<b>maiya</b>
gaiy-ah	b'haiy-ah	mai-y-ah
cow	brother	mother
	(terms of endearment)	

NOTE.—When either **a** or **i** or both are long vowels they do not form a diphthong. The two vowels must then be pronounced separately as two syllables, and are frequently separated by an apostrophe, as in :

<b>shā'ir</b>	<b>ārā'ish</b>	<b>bhā'ī</b>
shah-er	ah-rah-esh	b'hah-ee
poet	adornment	brother

1.—**au** usually sounds like English AW in LAW, as in :

<b>aurat</b>	<b>aur</b>	<b>fauran</b>	<b>maut</b>
aw-rat	awr	faw-ran	mawt
woman	and	at once	death

2.—**au** sometimes sounds like English OW in HOW, as in :

<b>kauā</b>	<b>hauā</b>	<b>pauā</b>
kow-ah	how-ah	pow-ah
crow	goblin	fourth part

## THE CONSONANTS.

With a few exceptions, the consonants are pronounced the same as in English.

**k** is like English **K** in **KING**, as in :

<b>kuttā</b>	<b>kismat</b>	<b>talak</b>	<b>kyā ?</b>
kut-tah	kis-mat	tal-ak	kyah
dog	fate	until	what ?

**q** has a slightly softer sound than **k**, but the untrained ear cannot detect the difference. The quite correct pronunciation of **q** can only be acquired by hearing it used in Indian speech, as in :

<b>qalam</b>	<b>qurān</b>	<b>qīmat</b>
ka-lam	kur-ahn	kee-mat
pen	koran	price

The above words are often seen written with **k** instead of **q**.

**kh**—the **h** after **k** should be distinctly heard, as in :

<b>khet</b>	<b>khānā</b>	<b>khonā</b>	<b>pañkhā</b>
k'hayt	k'hah-nah	k'hoh-nah	pañg-k'hah
field	to eat	to lose	fan

**kh** (underlined) has the guttural sound of **CH** in the Scotch word **LOCH**, preceded by strongly aspirated **H**. In the imitated pronunciation this sound is given as **h'ch**, as in :

<b><u>khālī</u></b>	<b><u>khiyāl</u></b>	<b><u>kharīdnā</u></b>	<b><u>darakhṭ</u></b>
h'chah-lee	h'chi-yahl	h'char-ceed-nah	dar-ah'cht
empty	thought	to buy	tree

**g** is like English **G** in **GO**, as in :

<b>gānā</b>	<b>gāe</b>	<b>gehūn</b>	<b>gārī</b>
gah-nah	gah-ay	gay-hoong	gah-ree
to sing	cow	wheat	carriage

**gh** is like English **G** in **GO** with a distinctly aspirated **H** after it, as in :

<b>ghorā</b>	<b>ghās</b>	<b>ghar</b>
g'hoh-rah	g'hahs	g'har
horse	grass	house

gh (underlined) is like a strongly aspirated H, followed by a rattling sound as of R. In the imitated pronunciation this sound is given as h'r, as in :

<b>murghī</b>	<b>ghussā</b>	<b>ghul</b>
mur-h'ree	h'rus-sah	h'rul
hen	anger	noise

If this sound is too difficult to pronounce make it like G as in GO.

**ch** is like CH in the English word CHURCH, as in :

<b>chor</b>	<b>chachā</b>	<b>chīz</b>	<b>chākū</b>
chohr	cha-chah	cheez	chah-koo
thief	uncle	thing	knife

**chh**—the **h** after **ch** should be distinctly heard, as in :

<b>chhuttī</b>	<b>chhe</b>	<b>achchhā</b>	<b>pīchhe</b>
ch'hut-tee	ch'hay	ach-ch'hah	pee-ch'hay
holiday	six	good	behind

**j** is like English J in JUST, as in :

<b>jāl</b>	<b>jald</b>	<b>jo</b>	<b>jānanā</b>
jahl	jald	joh	jah-na-nah
net	haste	who	to know

**jh**—the **h** after **j** should be distinctly heard, as in :

<b>samajhnā</b>	<b>jhuknā</b>
sa-maj'h-nah	j'huk-nan
to understand	to bend

**z** is like English Z very soft, as in :

<b>zālim</b>	<b>ziyādā</b>	<b>zor</b>
zah-lim	ze-yah-dah	zohr
tyrant	more	force

**t** is like English t, but rather softer, as in :

<b>tum</b>	<b>tīn</b>	<b>tattū</b>	<b>tokrī</b>
tum	teen	tat-too	toh-kree
you	three	pony	basket

**th**—the **h** after **t** should be distinctly heard as a separate letter, as in :

<b>thakān</b>	<b>thāl</b>	<b>thīk</b>	<b>sāth</b>
t'ha-kahn	t'hahl'	t'heek	sah't'h
fatigue	plate	correct	sixty

TH must never be pronounced as English TH in THE, THIS, THAT, etc.

**d** is like English **d** or sometimes softer, almost like **TH** in **THOU**, as in :

<b>dāl</b>	<b>das</b>	<b>din</b>	<b>dāk</b>	<b>dar</b>
dahl	das	din	dahk	dar
lentils	ten	day	post	fear

**dh**—the **h** after **d** should be distinctly heard, as in :

<b>dhūp</b>	<b>dhāt</b>	<b>dhaknā</b>	<b>dharrā</b>
d'hoop	d haht	d'hak-nah	d'har-rah
sunshine	metal	to cover	routine

**n** is like English **n**, as in :

<b>nāk</b>	<b>kān</b>	<b>kisān</b>
nahk	kahn	ke-sahn
nose	ear	peasant

**ñ** (nasal) is like English **N** in **KING**, **LONG**, or, better, like French **N** in **BIEN**, **TIEN**, as in :

<b>nahīñ</b>	<b>tañg</b>	<b>sāñp</b>	<b>hāñ</b>
na-heeng	tahng	sahngp	hahng
not	leg	snake	yes

**p** is like English **p**, as in :

<b>piyās</b>	<b>pās</b>	<b>pul</b>	<b>pāk</b>	<b>par</b>
pe-yahs	pahs	pull	pahk	par
thirst	near	bridge	holy	at

**ph**—the **h** after **p** should be distinctly heard, as in :

<b>phūl</b>	<b>phal</b>	<b>phir</b>	<b>phikā</b>
p'hool	p'hal	p'hir	p'hee-kah
flower	fruit	again	tasteless

**ph** can never have the sound of **f** as in English.

**f** is like English **f**, as in :

<b>fursat</b>	<b>fauran</b>	<b>sāf</b>	<b>lihāf</b>
fur-sat	faw-ran	sahf	le-hahf
leisure	at once	clean	quilt

**b** is like English **b**, as in :

<b>bāl</b>	<b>betā</b>	<b>bīs</b>	<b>bolnā</b>
bahl	bay-tah	bees	bohl-nah
hair	sop	twenty	to speak



**bh**—the **h** after **b** should be distinctly heard, as in :

<b>bhūk</b>	<b>bhūlnā</b>	<b>bhaiṅs</b>	<b>bhāṅp</b>
b'hook	b'hool-nah	b'haings	b'hahngp
hunger	to forget	buffalo	steam

**m** is like English **m**, as in :

<b>menh</b>	<b>mahīnā</b>	<b>māñ</b>	<b>muft</b>
mayn'h	ma-hee-nah	mahnḡ	muft
rain	month	mother	gratis

**y** is like English **y** in **YEAR**, **YES**, etc., as in :

<b>yād</b>	<b>yahāñ</b>	<b>yūñ</b>	<b>yeh</b>
yahd	ya-hahnḡ	yoong	yay'h
remembrance	here	thus	this

**r** is like English **R** in **ROAD**, as in :

<b>rāstā</b>	<b>pār</b>	<b>sarak</b>	<b>hār</b>
rahs-tah	pahr	sa-rack	hahr
way	across	road	garland

**l** is like English **l**, as in :

<b>salām</b>	<b>sāl</b>	<b>lāsh</b>	<b>tolnā</b>
sa-lahm	sahl	lahsh	tohl-nah
greeting	year	corpse	to weigh

**v** and **w** are pronounced like English **v**, as in :

<b>wuh</b>	<b>vahāñ</b>	<b>vakt</b>	<b>jawāb</b>
vo'h	va-hahnḡ	vakt	ja-vahb
he	there	time	answer

**s** is like English hard **S**, as in :

<b>ghās</b>	<b>sāt</b>	<b>sir</b>	<b>savār</b>
g'ahs	saht	sir or ser	sa-vahr
grass	seven	head	horseman

**sh** is like English **SH** in **SHAME**, as in :

<b>shābāsh</b>	<b>shādī</b>	<b>shabnam</b>
shah-bahsh	shah-dee	shab-nam
bravo	rejoicings	dew

**h** is like English **H** in **HAY**, as in :

<b>jahān</b>	<b>shaihar</b>	<b>hakīm</b>	<b>hāl</b>
ja-hahn	shai-har	ha-keem	hahl
world	town	physician	condition

## FIRST LESSON.

The Imitated Pronunciation is given under each word, or in parentheses ( ) by the side of the word.

### THE ARTICLES.

1.—The English Definite Article **THE** and the Indefinite Article **A** or **AN**, have no exact equivalents in the Hindustani language.

The Definite Article **THE** is either omitted in translation, or the words **THIS yeh** (yay'h) and **THAT wuh\*** (vo'h) are used in the place of it. Therefore—

<b>mard</b> (mard)	means	<b>MAN</b> or <b>THE MAN</b>
<b>yeh mard</b>	„	<b>THE MAN</b> or <b>THIS MAN</b>
<b>wuh mard</b>	„	<b>THE MAN</b> or <b>THAT MAN</b>

\*Here the **u** is to be pronounced as intermediate between **o** and **u**.

2.—The Indefinite Article **A** or **AN** can also be omitted in translation, but it is usually rendered by the numeral **ONE, ek** (ayk); therefore—

**ek mard** means **A MAN** or **ONE MAN**

<b>HERE yahāñ</b>	<b>THERE vahāñ</b>	<b>WHERE ? kahāñ ?</b>
ya-hāñg	va-hāñg	ka-hāñg ?

<b>IS hai</b> (hai)	<b>NOT nahīñ</b> (na-heeng)
---------------------	-----------------------------

**NOTE.**—ā, ī and ū indicate the long sound of these vowels, given in the Imitated Pronunciation as : ah, ee, oo ; e (ay) and o (oh) are always long ; ñ indicates the nasal sound of the English **n** before **g** as in **LONG** but not quite so strong. See also Rules for Pronunciation, pp. 8-13.

### 3.—THE GENDER OF NOUNS.

In Hindustani, Nouns are either Masculine or Feminine. There is no Neuter Gender. Naturally Nouns relating to males are Masculine, and Nouns relating to females are Feminine. For the rest no definite rules can be given, but it may be assumed that the majority of the names of things are Masculine, and also almost all Nouns ending in long ā. Nouns ending in ī or t are generally Feminine.

There are, however, many exceptions. In the Vocabularies, the gender (where necessary), is indicated by **m.** or **f.** after the Noun.

address	patā, m. pa-tah	luggage	asbāb, m. as-bahb
hotel	hotal, m. hoh-tal	room	kamrā, m. kam-rah
town	shaihar, m. shai-har	book	kitāb, f. kit-ahb
street	galī, f. gal-ee	newspaper	akhbār,* m. ah'ch-bahr
house (or home)	ghar, m. g'har	telegram	tār, m. tahr

\*kh (underlined) has the guttural sound of CH as in the Scotch word LOCH, not of CH as in the word CHURCH,—see Rules for Pronunciation, p. 10.

NOTE.—The stress or accent is not very pronounced in Hindustani, but as a rule a long final vowel is accentuated a little stronger than the rest of the word.

AND aur (awr)

IN meñ (mayng)

1.

Translate each phrase and compare with the corresponding English below.

1. ek kamrā, yeh kamrā, wuh kamrā ; 2. patā, ek patā, wuh patā ; 3. galī, yeh galī, ek galī ; 4. kitāb, ek kitāb, wuh kitāb ; 5. ek shaihar, wuh shaihar, shaihar meñ ; 6. ghar, yeh ghar, wuh ghar.

1a.

1. a room, this room, that room ; 2. the address, an address, that address ; 3. the street, this street, a street ; 4. the book, a book, that book ; 5. a town, that town, in the town (*literally* town in) ; 6. the house, this house, that house.

2.

(The Verb is placed at the end of the phrase.)

1. hotal kahāñ hai ? 2. asbāb yahāñ hai ; 3. akhbār yahāñ nahīñ hai ; 4. shaihar meñ ek galī ; 5. ek akhbār aur ek tār ; 6. wuh kitāb vahāñ hai.

## 2a.

1. where is the hotel ? 2. the luggage is here ; 3. the newspaper is not here ; 4. a street in the town (*lit.* town in, one street) ; 5. a newspaper and a telegram ; 6. the book is there.

## POSSESSIVE PRONOUNS.

4.—These Pronouns have different terminations, to agree in Gender and Number with the Noun to which they refer. The terminations are :

	ā (ah)	e (ay)	ī (ee)
	MASCULINE SINGULAR.	MASCULINE PLURAL.	FEMININE SING. & PLUR.
MY	merā may-rah	mere may-ray	merī may-ree
HIS, HER	uskā us-kah	uske us-kay	uskī us-kee
OUR	hamārā ham-ah-rah	hamāre ham-ah-ray	hamārī ham-ah-ree
YOUR (ordinary and intimate forms)	tumhārā tum-hah-rah	tumhāre tum-hah-ray	tumhārī tum-hah-ree
YOUR (respectful and polite forms)	āpkā āhp-kah	āpke āhp-kay	āpkī āhp-kee
THEIR	unkā un-kah	unke un-kay	unki un-kee

## 3.

1. tumhārā ghar, merā patā ; 2. uskā akhbār, uskī kitāb ; 3. āpkā asbāb aur hamārā asbāb ; 4. unkā hotal, uskā kamrā ; 5. hamārī galī, hamārā shaihar ; 6. merī kitāb aur merā tār.

## 3a.

1. your house, my address ; 2. his newspaper, his book ; 3. your luggage and our luggage ; 4. their hotel, her room ; 5. our street, our town ; 6. my book and my telegram.

man (in general)	<b>ādmī</b> ahd-mee	son	<b>betā</b> bay-tah
man (as opposed to woman)	<b>mard</b> mard	daughter	<b>betī</b> bay-tee
woman	<b>aurat</b> aw-rat	brother	<b>bhā'ī</b> b'hah-ee
father	<b>bāp</b> bahp	sister	<b>baihin</b> bai'hn or bai-hin
mother	<b>māñ</b> mahng	boy	<b>larkā</b> lar-kah
child	<b>bachchā</b> bach-chah	girl	<b>larkī</b> lar-kee
parents	<b>māñ bāp</b> mahng bahp	house (building)	<b>makān, m.</b> ma-kahn

## 4.

1. merā bāp; 2. tumhārī māñ; 3. unke māñ bāp; 4. hamārā ghar; 5. uskī kitāb; 6. merī betī; 7. uskā betā; 8. āpkā bhā'ī; 9. tumhārā bachchā; 10. ek mard aur ek aurat; 11. yeh larkā aur wuh larkī; 12. tumhārī baihin aur merā bhā'ī.

## 4a.

1. my father; 2. your mother; 3. their parents; 4. our house; 5. his book; 6. my daughter; 7. her son; 8. your brother; 9. your child; 10. a man and a woman; 11. this boy and that girl; 12. your sister and my brother.

## THE DAYS OF THE WEEK.

SUNDAY	Itvār (it-vahr)
MONDAY	Somvār (som-vahr)
TUESDAY	Mangal (man-gal) or Mangalvār (man-gal-vahr)
WEDNESDAY	Budh (bud'h) or Budhvār (bud'h-vahr)
THURSDAY	Brihaspat (bri-has-pat) or Jumerāt (jum-ay-raht)
FRIDAY	Shukravār (shuk-ra-vahr) or Jumā (ju-mah)
SATURDAY	Sanīchar (san-ee-char) or Bār (bahr)

## SECOND LESSON.

### 5.—RULES FOR THE PLURAL OF NOUNS. (NOMINATIVE CASE)

1. Masculine Nouns generally remain unchanged in the Plural, as :  

man, mard ;
men, mard
  2. Nouns ending in ā change ā into e, as :  

boy, larkā (lar-kah) ;
boys, larke (lar-kay)
  3. Feminine Nouns ending in ī, add āñ (ahng) and shorten the ī, as :  

girl, larkī (lar-kee) ;
girls, larkīāñ (lar-ke-ahng)
  4. Feminine Nouns ending in any letter (except ī), generally add eñ (ayng), as :  

woman, aurat (aw-rat) ;
women, aurateñ (aw-rat-ayng)
- Other Plural Terminations will be explained as they occur.

### EXAMPLES.

SINGULAR.		PLURAL.	
town	shaihar, m.	towns	shaihar
house	makān, m.	houses	makān
address	patā, m.	addresses	pate
room	kamrā, m.	rooms	kamre
street	galī, f.	streets	galiāñ
daughter	betī, f.	daughters	betiāñ
book	kitāb, f.	books	kitābeñ

### 5.

1. aurateñ aur larkīāñ ; 2. mard aur larke ;  
 3. shaihar meñ galiāñ ; 4. kitābeñ aur akhbār ;  
 5. pate aur tār ; 6. hotal meñ kamre.

### 5a.

1. the women and the girls ; 2. the men and the boys ;  
 3. the streets in the town (*lit.* town in, the streets) ; 4. the books and the newspapers ; 5. the addresses and the telegrams ; 6. the rooms in the hotel (*lit.* hotel in, the rooms).

6.—The words **kā** (kah), **ke** (kay), **kī** (kee), meaning OF, indicate the Possessive Case. They are best rendered in English by the apostrophe 's' ('s) after the Noun.

MASC. SINGULAR.

MASC. PLURAL.

FEM. SING. AND PLUR.

**kā****ke****kī**

The person or thing owned or possessed regulates the gender and the number, thus :

the sister's house

baihin **kā** ghar

the brother's daughter

bhā'i **kī** betī

the father's rooms

bāp **ke** kamre

6.

1. ādmī **kā** patā; 2. aurat **kā** betā; 3. larkī **kī** kitāb; 4. bāp **ke** bachche; 5. uskī māñ **kā** asbāb; 6. larkī **kā** kamrā.

6a.

1. the man's address; 2. the woman's son; 3. the girl's book; 4. the father's children; 5. his mother's luggage; 6. the girl's room.

7.—Plural Nouns followed by **kā**, **ke** or **kī** add **oñ** (*ong*), but if the singular form ends in **ā**, this final **ā** is dropped and **oñ** added. Examples :

gharoñ **ke** kamrethe rooms of the houses  
(literally : houses of, rooms)galioñ **ke** makānthe houses of the streets  
(lit. streets of, houses)larkoñ (NOT larkaoñ) **kī**  
kitābeñthe books of the boys  
(lit. boys of, books)

letter	<b>chitthī</b> , f. chit-t'hee
friend	<b>dost</b> , m. & f. dobst
ticket (railway)	<b>rel tikat</b> , m. rayl-tick-at
stamp (postage)	<b>dāk tikat</b> , m. dahk-tick-at

table	<b>mez</b> , f. mayz
chair	<b>kursī</b> , f. kur-see
door	<b>darvāzā</b> , m. dar-vah-zah
window	<b>khirkī</b> , f. k'hir-kee

## 7.

1. merī dost kā rel tikat; 2. tumhārī māñ kī chitthiāñ; 3. makān ke darvāze aur khirkiāñ; 4. āp ke dāk tikat; 5. merī baihin kī mezeñ aur kursiāñ; 6. bachchoñ kī kitāb mez par (on) hai; 7. uske dostoñ kā ghar shaihar meñ hai; 8. hamārā asbāb hotal meñ nahīñ hai

## 7a.

1. my friend's railway-ticket; 2. your mother's letters; 3. the doors and windows of the house (=house of, doors and windows); 4. your postage-stamps; 5. my sister's tables and chairs; 6. the children's book is on the table; 7. her friends' house is in the town; 8. our luggage is not in the hotel.

---

1. ck ; ayk	2. do ; doh	3. tīn ; teen	4. chār ; chahr
5. pāñch ; pahng'ch	6. chhe* ; ch'hay	7. sāt ; sah	8. āth ; ah'th
9. nau ; naw	10. das ; das	11. gyārah ; gyah-ra'h	12. bārah. bah-ra'h

\*Pronounce CH as in the word CHURCH, and aspirate the H following, in the same breath.

## 8.

1. do kamre; 2. chār chitthiāñ; 3. sāt mard; 4. chhe kitābeñ; 5. āth akhbār; 6. gyārah makān; 7. tīn mezeñ aur bārah kursiāñ; 8. pāñch dost; 9. das dāk tikat; 10. ek makān meñ nau darvāze.

## 8a.

1. two rooms; 2. four letters; 3. seven men; 4. six books; 5. eight newspapers; 6. eleven houses; 7. three tables and twelve chairs; 8. five friends; 9. ten postage stamps; 10. nine doors in one house.



### THIRD LESSON.

#### 8.—PRONOUNS for the NOMINATIVE (Subject).

SINGULAR.		PLURAL.	
I	<b>maiñ</b> maiñg	WE	<b>ham</b> ham
HE } SHE }	<b>wuh</b> vo'h	YOU	<b>tum</b> (tum) (ordinary and intimate form)
		YOU	<b>āp</b> (ahp) (respectful and polite form)
IT {	<b>yeh</b> (yay'h) <b>wuh</b> (vo'h)	THEY	<b>ve</b> vay

NOTE.—**yeh** and **wuh** also stand for **THIS** and **THAT**.

**ve**, **yeh** and **wuh** also stand for **THESE** and **THOSE**.

#### 9. — **honā** (hoh-nah) TO BE. PRESENT TENSE.

SINGULAR.		PLURAL.	
I AM	<b>maiñ hūñ</b> maiñg hoong	WE ARE	<b>ham haiñ</b> ham haiñg
HE IS } SHE IS }	<b>wuh hai</b> vo'h hai	YOU ARE {	<b>tum* ho</b> tum ho <b>āp haiñ</b> ahp haiñg
IT IS	<b>yeh or wuh hai</b> yay'h vo'h hai	THEY ARE	<b>ve haiñ</b> vay haiñg

\*The word **log** (lohg) **PEOPLE**, is sometimes added after **tum**, to give a definite plural sense.

NOTE.—There is a third form for the second person (the familiar form), but its use should be avoided by foreigners. This familiar form is given later,—see Index.

WHO ?	<b>kaun ?</b> kawu	WHAT ?	<b>kyā* ?</b> kyah
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\* When asking a question the word **kyā ?** **WHAT ?** generally precedes the subject of the sentence. But **kyā** is not used when another interrogative word is introduced in the sentence, such as : **kaun ?** **WHO ?** **kahañ ?** **WHERE ?**

ready	<u>taiyār</u> tai-yahr	wrong	<u>ghalat</u> * h'ra-lat
busy	<u>masrūf</u> mas-roof	glad	<u>khush†</u> h'chush
right	<u>thīk</u> t'heek	also	<u>bhī</u> b'hee

\*gh (underlined) has the sound of a strongly aspirated **h** followed by a rattling sound as of **r**. This sound is imitated by **h'r**.

†kh (underlined) has the guttural sound of **CH** in the Scotch word **LOCH**, preceded by a strongly aspirated **h**. This sound is imitated by **h'ch**. See also Rules for Pronunciation.

## 9.

1. maiñ khush hūñ; 2. āp thīk haiñ *or* tum thīk ho; 3. wuh ghalat hai; 4. ham masrūf haiñ; 5. kyā āp masrūf haiñ? 6. wuh taiyār nahīñ hai; 7. ham taiyār haiñ; 8. wuh khush hai; 9. ham khush nahīñ haiñ; 10. kyā wuh taiyār hai? 11. ve taiyār nahīñ haiñ; 12. yahāñ kaun hai? 13. maiñ yahāñ hūñ; 14. ve bhī yahāñ haiñ; 15. yeh kahāñ hai?

## 9a.

1. I am glad; 2. you are right; 3. that *or* he wrong *or* he is wrong; 4. we are busy; 5. are you busy? 6. she is not ready; 7. we are ready; 8. he is glad; 9. we are not glad; 10. is he ready? 11. they are not ready; 12. who is here? 13. I am here; 14. they are also here; 15. where is it?

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Literally the above phrases would read:

1. I glad am; 2. you right are; 3. that *or* he wrong is; 4. we busy are; 5. what you busy are? 6. she ready not is; 7. we ready are; 8. he glad is; 9. we glad not are; 10. what he ready is? 11. they ready not are; 12. here who is? 13. I here am; 14. they also here are; 15. it where is?

10.—PAST TENSE of *honā*, TO BE.

MASC. SING.	FEM. SING.	MASC. PLUR.	FEM. PLUR.
<i>thā</i> t'hah	<i>thī</i> t'hee	<i>the</i> t'hay	<i>thīñ</i> t'heeng
SINGULAR.		PLURAL.	
I WAS	<i>maiñ thā</i> (or <i>thī</i> )	WE WERE	<i>ham the</i> (or <i>thīñ</i> )
HE WAS	<i>wuh thā</i>	YOU WERE {	<i>tum the</i> (or <i>thīñ</i> )
SHE WAS	<i>wuh thī</i>		<i>āp the</i> (or <i>thīñ</i> )
IT WAS	<i>yeh</i> (or <i>wuh</i> ) <i>thā</i> (or <i>thī</i> )	THEY WERE	<i>ve the</i> (or <i>thīñ</i> )

NOTE.—In this tense, *thā* or *the* is used when the Subject is Masculine; *thī* or *thīñ* is used when the Subject is Feminine. As a general rule, the verb agrees with its subject in gender and number. In the case of the first person plural WE WERE, *ham the* is often used for both Masculine and Feminine.

AT HOME *or* AT THE HOUSE*ghar par**g'har par*AT *or* IN THE OFFICE*daftar meñ**daf-tar mayng*

## 10.

1. *kyā āp vahāñ the* (or *thīñ*)? 2. *ham ghar par the* (or *thīñ*); 3. *ve yahāñ the* (or *thīñ*); 4. *wuh yahāñ nahīñ thī*; 5. *wuh kahāñ hai*? 6. *wuh kahāñ thā*? 7. *maiñ vahāñ nahīñ thā*; 8. *wuh ghar par nahīñ thī*; 9. *wuh daftar meñ thā*.

## 10a.

1. were you there? 2. we were at home; 3. they were here; 4. she was not here; 5. where is he? 6. where was he? 7. I was not there; 8. she was not at home; 9. he was at the office.

Literally the above phrases would read :

1. what you there were? 2. we house at were; 3. they here were; 4. she here not was; 5. he where is? 6. he where was? 7. I there not was; 8. she house at not was; 9. he office in was.

## FOURTH LESSON.

11.—The verb TO HAVE is not used in Hindustani. When in English TO HAVE means 'to own or to possess,' as : 'I have a book,' it is rendered in Hindustani by the word **pās** (pahs), which implies possession or ownership, and is followed by the Present or Past Tense of **honā**, TO BE.

In this construction the Possessive Pronouns are used, (see page 16) and these must invariably end in **e**. The verb is in the THIRD Person Singular or Plural as the case may require. Examples :

I have a book	mere pās ek kitāb hai =in my possession a book is
he has a book	uske pās ek kitāb hai =in his possession a book is
we have books	hamāre pās kitābeñ haiñ =in our possession books are

The phrase is thus placed in the POSSESSIVE CASE, and the person or thing owned or possessed becomes the SUBJECT of the sentence, as :

a book in my possession is

11.

1. mere pās ek chitthī hai ; 2. mere pās ek chitthī thī ; 3. mere pās chitthiāñ thīñ ; 4. uske pās ek ghar hai ; 5. uske pās ek ghar thā ; 6. unke pās ghar nahīñ hai.

11a.

1. I have a letter ; 2. I had a letter , 3. I had letters ; 4. he has a house ; 5. he had a house ; 6. they have no house.

12.—If a NOUN takes the place of the PRONOUN, the word **ke** (kay) is inserted before **pās**. When used in this construction, **ke**, which means OF, is INVARIABLE.

### EXAMPLES.

the man has a newspaper	admi ke pās ek akhbār hai =in possession of the man a newspaper is
the man has newspapers	admi ke pās akhbār haiñ =in possession of the man newspapers are

white man (European)	gorā,* m. goh-rah
horse	ghorā,* m. g'hoh-rah
water	pānī, m. pah-nee
bread	rotī, f. roh-tee

milk	dūdh, m. dood'h
rice	chāval, m. chah-val
egg	andā, m. an-dah
butter	makkhan, m. mak-k'han

\*Carefully note the difference between gorā (white man) and ghora (horse). In the latter case the h after g should be distinctly heard.

The word gorā chiefly applies to European soldiers and sailors. It does not (as a rule) apply to a European of rank, who is usually spoken of as sāhib (sah-hib), sir.

## 12.

1. mere bāp ke pās ghore haiñ; 2. āpke bhāī ke pās ek ghorā hai; 3. gore\* ke pās ghore nahīñ the; 4. aurat ke pās rotī aur dūdh hai; 5. larkī ke pās makkhan aur ande haiñ\*; 6. merī māñ ke pās ghar meñ rotī nahīñ thī; 7. unke pās ek kamrā hai; 8. hamāre pās chār kamre the.

\*Nouns ending in ā change ā into e before ke.

## 12a.

1. my father has horses; 2. your brother has a horse; 3. the white man had no horses; 4. the woman has bread and milk; 5. the girl has butter and eggs; 6. my mother had no bread in the house; 7. they have a room; 8. we had four rooms.

More literally the above phrases would read:

1. my father's possession in, horses are; 2. your brother's possession in, a horse is; 3. the white man's possession in, no horses were; 4. the woman's possession in, bread and milk is; 5. the girl's possession in, butter and eggs are; 6. my mother's possession in, the house in, no bread was; etc.

price	kīmat, f. kee-mat (or qīmat)	yes	hāñ
time	vakt, m. vakt	no, not any	nahīñ na-heeng
money	rupayā, m. ru-pa-yah	much, many	bahut ba-hut
thing	chīz, f. cheez	how much ?	kitnā (ī) ? kit-nah (ee)
enough	kāfī kah-fee	how many ?	kitne (ī) ? kit-nay (ee)

## 13.

1. kyā tumhāre pās bahut asbāb hai ? 2. mere pās asbāb nahīñ hai ; 3. kyā tumhāre pās tīkat haiñ ? 4. hāñ, mere pās tīkat haiñ ; 5. unke pās kitnā rupayā hai ? 6. hamāre pās kāfī rupayā nahīñ thā ; 7. tumhāre dostoñ ke pās bahut rupayā hai ; 8. uske pās kitnī chīzeñ thīñ ? 9. chīzoñ kī kyā kīmat hai ? 10. kyā tumhāre pās vakt hai ? 11. mere pās bahut vakt nahīñ hai ; 12. hamāre pās kāfī vakt thā.

## 13a.

1. have you much luggage ? 2. I have not any luggage ; 3. have you the tickets ? 4. yes, I have the tickets ; 5. how much money have they ? 6. we had not enough money ; 7. your friends have much money ; 8. how many things had he ? 9. what is the price of the things ? 10. have you time ? 11. I have not much time ; 12. we had enough time.

Literally the above phrases would read :

1. what, your possession in, much luggage is ? 2. my possession in, not any luggage is ; etc.

5. their possession in, how much money is ? 6. our possession in, enough money not was ; etc.

## CONVERSATIONAL PHRASES.

I offer you respects.	1. <u>Ādāb</u> araz.
I accept.	2. Taslīmāt.
Good-day.	3. Salām.
Good-bye.	4. <u>Khudā</u> hāfiz.
Pardon me.	5. Muāf kījiye.
How are you ?	6. Āp ke mijāz kaise haiñ ?
I am well.	7. Achchhā hūñ.
Thank God.	8. Shukr <u>khudā</u> kā hai.
I am not well.	9. Merī tabīyat achchhī nahīñ hai.
Thank you.	10. Āp kā mashkūr hūñ.
Come here.	11. Yahāñ ā'o.*
Call a porter.	12. Ek bhārchak bulā'o.
Take the luggage.	13. Asbāb le'o.
Be careful.	14. Hoshiyār ho'o.
Lift it carefully.	15. Hoshiyārī se yeh uthā'o.

## Imitated Pronunciation of the above phrases.

1 ah-dahb a-raz	9 may-ree ta-bee-yat ach-ch'hee
2 tas-lee-maht	na-heeng hai
3 sa-lahm	10 ahp kah mash-koor hoong
4 h'chud-ah hah-fiz	11 ya-hahng ah-oh
5 mu-ahf kee-je-yay	12 ayk b'hahr-chack bul-ah-oh
6 ahp kay me-jahz kai-say haiñg	13 as-bahb lay-oh
7 ach-ch'hah hoong	14 hoh-shi-yahr hoh-oh [hah-oh
8 shukr h'chud-ah kah hai	15 hoh-shi-yah-ree say yay'h ut-

## Explanatory Notes to the above phrases.

1 =the ordinary greeting ; 2 accepted ; 3 peace to you ; 4 God (be) with you ; 5 pardon do please (polite Imperative) ; 6 you of health how are ? 7 good am ; 8 thanks to God be ('I am well' being understood) ; 9 my condition good not is ; 10 to you grateful am ; 11 here come ; 12 a porter call ; 13 luggage take ; 14 careful be ; 15 care with it lift.

\*The final o in the last five phrases indicates the ordinary Imperative.

## EASY READING,

with Imitated Pronunciation, Literal Translation and  
Correct English Rendering.

Ek roz garmī ke mausim meñ, ek bādshāh  
ayk rohzh gar-mee kay maw-sim mayng ayk bahd-shah'h  
One day summer of season in a king

aur uskā betā shikār-khelne ko gaye. Jab  
awr us-kah bay-tah she-kahr-k'hayl-nay koh ga-yay jab  
and his son hunting to went. When

havā bahut garm hu'ī, to un donoñ ne apnā-apnā  
ha-vah ba-hut garm hu-ee toh un doh-nong nay ap-nah ap-nah  
the air very hot became, then them both by his-his

choghā ek maskhare kī kamar par dāl-diyā.  
choh-h'rah ayk mas-h'cha-ray kee ka-mar par dahl-de-yah  
cloak a jester of back on laid.

Bādshāh ne hañs-kar kahā : Ai ! maskhare  
bahd-shah'h nay hañs-kar ka-hah ai mas-h'cha-ray  
The king by laugh doing said : Oh ! jester

tumhārī kamar par, ek gadhe kā bojh hai.  
tum-hah-ree ka-mar par ayk gad-hay kah bohjd'h hai  
your back on, one ass of burden is.

Maskhare ne jawāb diyā : Hazūr sach-much  
mas-h'cha-ray nay ja-vahb di-yah ha-zoor sach-much  
The jester by reply gave : Your Majesty verily

maiñ do gadhoñ ke bojh uthā-rahā hūñ.  
maiñg doh gad-hong kay bohjd'h ut-hah-ra-hah hoong  
I two asses of burdens carrying am.

Correct English rendering of the above.

On a summer's day a king and his son went hunting. When it became very hot, both put their cloaks on to the back of a jester. The king laughingly said : Jester, you carry an ass's burden on your back. The jester answered : Verily, Your Majesty, I am carrying two asses' burdens.



Ek gañvār ne ek Bamba'ī vāle se pūchhā  
 ayk gang-vahr nay ayk bam-ba-ee vah-lay say pooch-hah  
 A countryman by, a Bombay man from asked

ki': Tum ne bahut dafā samandar kā  
 ke tum nay ba-hut da-fah sa-man-dar kah  
 (that): You by many times ocean of

safar kiya hai; zarā yeh to' batā'īye ki  
 sa-far ke-yah hai za-rah yay'h toh bat-ah-e-yay ke  
 journey done is; just this (now) say please (that)

tum ne kyā-kyā<sup>3</sup> ajīb chīzeñ dekhī haiñ.  
 tum nay kyah-kyah a-jeeb cheez-eng dek-hee haing  
 you by what-what wonderful things seen are.

Usne jawāb diyā ki: Maiñ ne ajūbe to  
 us-nay ja-vahb de-yah ke maing nay a-joo-bay toh  
 He reply gave (that): I by—by me wonders very

bahut dekhe haiñ, lekin un men  
 ba-hut dek-hay haing lay-kin un mayng  
 many seen are, but them among

sab-se-barā yeh hai ki maiñ salāmatī se  
 sab-say-ba-rah yay'h hai ke maing sa-lah-ma-tee say  
 all more than great this is that I safety with

sāhal par zindā pahuñch-gaya hūñ.  
 sah-hal par zin-dah pa-hungch ga-yah hoong  
 shore on alive arrived am.

1 in a narrative, ki (that) generally precedes a quotation; 2 the word to is not always translatable; in many cases it is used simply to give emphasis; 3 the repetition of a word intensifies its meaning.

#### Correct English rendering of the above.

A countryman said to a man from Bombay: You have many times travelled on (=crossed) the ocean, please tell me what wonderful things you have seen. He answered: I have seen many wonders, but the greatest of all is that I got back safely to shore.

Ek khargosh ne ek shernī ke sāmne jā  
 ayk h'char-gohsh nay ayk shair-nee kay sahm-nay jah  
 A hare by a tigress of presence gone

kar us se kahā ki : Ai shernī ! mere  
 kar us say ka-hah ke ai shair-nee may-ray  
 having her to said (that) ; Oh tigress ! of me

ek sāl meñ ka'ī bachche hote haiñ, magar  
 ayk sahl mayng ka-ee bach-chay hoh-tay haiñ ma-gar  
 one year in several young are, while

tumhāre tumhārī kul zindgī meñ do yā  
 tum-hah-ray tum-hah-ree kul zind-guee mayng doh yah  
 of you your whole life in two or

tīn se ziyādā nahīñ hote. Shernī ne  
 teen say zi-yah-dah na-heeng hoh-tay shair-nee nay  
 three than more not are. The tigress by

muskarā kar jawāb diyā, kī : Jo kuchh tum  
 mus-kah-rah kar ja-vahb de-yah ke joh kuch'h tum  
 smile doing answer gave (that) : All you

kaihtī ho sach hai ; beshak merī kul  
 kai'h-tee hoh sach hai bay-shak may-ree kul  
 said have true is ; indeed my whole

zindgī meñ mere sirf ek bachchā hotā  
 zind-guee mayng may-ray sirf ayk bach-chah hoh-tah  
 life in of me only one young be

hai, lekin wuh ek sher hotā hai.  
 hai lay-kin vo'h ayk shair hoh-tah hai  
 may, but that one tiger is.

Correct English rendering of the above.

A hare having gone into the presence of a tigress, said to her :  
 Oh, tigress, I have several young in one year, but you in your  
 whole life have no more than two or three. The tigress laughing,  
 replied : All that you have said is true ; in all my whole life I  
 may have only one young, but that one is a tiger.

## FIFTH LESSON.

## ADJECTIVES.

rich	amīr a-meer	large	barā bar-ah
poor	gharīb h'ra-reeb	small, little	chhotā ch'hoh-tah
dear	mai-hñgā mai-heng-gah	good	achchhā ach-ch'hah
cheap	sastā sas-tah	bad	burā or kharāb bur-ah, h'char-ahb

13.—Adjectives ending in a consonant are invariable.

14.—Adjectives ending in ā take the Gender and Number of the Noun to which they belong, according to the rules of kā, ke, kī. Examples :

a large house	ek barā makān
a small street	ek chhotī galī
good rooms	achchhe kamre

## 14.

nahīn (NOT) stands at the end of the sentence, just before the verb.

1. wuh ādmī amīr hai; 2. ve ādmī amīr nahīn haiñ; 3. shaihar barā hai; 4. yeh shaihar barā nahīn hai; 5. wuh chhotā hai; 6. yeh aurat gharīb hai; 7. gharīb aurateñ; 8. chhote bachche; 9. ek achchhā larkā; 10. wuh larkā kharāb hai; 11. yeh larke bure nahīn haiñ; 12. achchhe larke, achchhī larkiāñ.

## 14a.

1. that man is rich; 2. these men are not rich; 3. the town is large; 4. this town is not large; 5. it is small; 6. this woman is poor; 7. the poor women; 8. little children; 9. a good boy; 10. that boy is bad; 11. these boys are not bad; 12. good boys, good girls.

country	<b>mulk, m.</b>	garden	<b>bāgh, m.</b>
language	<small>mulk</small> <b>zubān, f.</b>	fruit	<small>bah'r</small> <b>phal, m.</b>
climate	<small>zub-ahn</small> <b>ābohavā, f.</b>	flower	<small>p'hal</small> <b>phul, m.</b>
journey	<small>ahb-o-ha-vah</small> <b>safar, m.</b>	lesson	<small>p'hool</small> <b>sabaq, m.</b>
	<small>sa-far</small>		<small>sa-back</small>

NOTE.—Remember that h following any consonant must always be heard, never ignored. In the Imitated Pronunciation this is indicated by an apostrophe between the two letters,—as p'h.

### ADJECTIVES (*continued*).

long	<b>lambā</b>	easy	<b>āsān</b>
	<small>lam-bah</small>		<small>ah-sahn</small>
short	<b>chhotā</b>	difficult	<b>mushkil</b>
	<small>ch'hoh-tah</small>		<small>mush-kil</small>
warm	<b>garm</b>	beautiful	<b>khūbsūrat</b>
	<small>garm</small>		<small>h'choob-soo-rat</small>
cold	<b>thandā</b>	abundant	<b>bakasrat</b>
	<small>t'han-dah</small>		<small>ba-kas-rat</small>

### 15.

1. yeh kamrā garm hai ; 2. ve kamre thande haiñ ; 3. bagh khūbsūrat hai ; 4. ek chhotā safar ; 5. lambe safar ; 6. safar lambā hai ; 7. yeh sabaq āsān hai ; 8. zubān mushkil hai ; 9. khūbsūrat phul ; 10. achchhā phal ; 11. yeh chīzeñ sastī haiñ ; 12. wuh chīzeñ maihngī haiñ ; 13. kyā yeh kitābeñ sastī haiñ ? 14. hāñ, yeh sastī haiñ aur achchhī haiñ.

### 15a.

1. this room is warm ; 2. these rooms are cold ; 3. the garden is beautiful ; 4. a short (=small) journey ; 5. long journeys ; 6. the journey is long ; 7. this lesson is easy ; 8. the language is difficult ; 9. beautiful flowers ; 10. good fruit ; 11. these things are cheap ; 12. those things are dear ; 13. are these books cheap ? 14. yes, they are cheap and they are good.

## 16.

1. Hindustān khūbsūrat mulk hai. 2. Ābohavā achchhī hai. 3. Hindustān ke bāgh khūbsūrat haiñ. 4. Safar lambā hai aur mushkil hai. 5. Zubān āsān nahīñ hai. 6. Phal aur phūl vahāñ bakasrat haiñ.

## 16a.

1. India is a beautiful country. 2. The climate is good. 3. The gardens of (=in) India are beautiful. 4. The journey is long and difficult. 5. The language is not easy. 6. Fruit and flowers are abundant there.

name	nām, m.	hungry	bhūkhā
	nahm		b'hoo-k'hah
word	lafz, m.	thirsty	pyāsā
	lafz		pyah-sah
food	khānā, m.	some, any	kuchh
	k'hah-nah		kutch'h

## 17.

1. maiñ bhūkhā nahīñ hūñ; 2. wuh pyāsā hai; 3. ham bhūkhe aur pyāse the; 4. kyā tumhare pās kuchh khānā hai? 5. mere pās rotī, dūdh aur chāval haiñ; 6. āpkā kyā nām hai? 7. yeh lafz kyā hai? 8. ve lafz kyā the? 9. kyā yeh lafz āsān haiñ? 10. wuh sabaq mushkil nahīñ the.

## 17a.

1. I am not hungry; 2. he is thirsty; 3. we were hungry and thirsty; 4. have you any (some) food (here)? 5. I have bread, milk and rice; 6. what is your name? 7. what is this word? 8. what were those words? 9. are the words easy? 10. those lessons were not difficult.

## CONVERSATIONAL PHRASES.

Where do you come from ?	1. Tum kahāñ se āte ho ?
Where are you going ?	2. Tum kahāñ jāte ho ?
Go home quickly !	3. Ghar jaldī jā'o !
Turn to the right.	4. Dāhine phiro.
Turn to the left.	5. Bāēñ phiro.
Bring some wine and water.	6. Kuchh sharāb aur pāñī lā'o.
Cool the water.	7. Pāñī thandā karo.
Dinner (food) is on the table.	8. Khānā mez par hāzīr hai.
What is there for dinner (=to eat) to-day ?	9. Āj kā khānā kyā hai ?
This bread is good.	10. Yeh rotī achchhī hai.
The meat is also good.	11. Gosht bhī achchhā hai.
Have a little patience.	12. Thorā sabr karo.
Bring paper, ink and pen.	13. Kāghaz, siyāhī aur kalam lā'o.

### Imitated Pronunciation of the above Phrases.

1 tum ka-hahn <sub>g</sub> say ah-tay hoh ?	8 k'hah-nah mayz par hah-zīr hai
2 tum ka-hahn <sub>g</sub> jah-tay hoh ?	
3 g'har jal-dee jah-oh	9 ahdj kah k'hah-nah kyah hai ?
4 dah-he-nay p'hīr-oh	10 yay'h roh-tee ach-ch'hee hai
5 bah-ain <sub>g</sub> p'hīr-oh	11 gohsht b'hee ach-ch'hah hai
6 kutch'h sha-rahb awr pah-nee lah-oh	12 t'hoh-rah sabr ka-roh
7 pah-nee t'han-dah ka-roh	13 kah-h'raz, se-yah-hee awr kalam lah-oh

### Explanatory Notes to the above Phrases.

1 =you where from coming are ? 2 =you where going are ? 3 =house quickly go ! 4 =right turn ; 5 =left turn ; 3—7 o after the Stem of the Verb indicates the Imperative, as : lā-o ! kar-o ! 8 dinner, food in general, and to eat, are all expressed by khānā ; 9 =to-day to eat what is ? 12 =patience little do.

## EASY READING,

with Imitated Pronunciation, Literal Translation and  
correct English Rendering.

Ek	bahut	gharīb	ādmī	ne'	ek	bahut	amīr
ayk	ba-hut	h'ra-reeb	ahd-mee	nay	ayk	ba-hut	a-meer
A	very	poor	man		a	very	rich
ādmī	ke-pās	jā-kar,	kahā	ki :			Ham
ahd-mee	kay-pahs	jah-kar	ka-hah	ke			ham
man	to having gone,		said	(that) :			We
Ādam	o'	Hawwā	ke	do	bete	haiñ ;	tum
ah-dam	oh	hav-vah	kay	doh	bay-tay	haiñg	tum
Adam	and	Eve	of	two	sons	are ;	you
bahut	amīr	ho,	aur	maiñ	bahut	gharīb	
ba-hut	a-meer	hoh	awr	maiñg	ba-hut	h'ra-reeb	
very	rich	are,	and	I	very	poor	
hūñ.	Isliye	muj-he	ek	bhā'ī	kā-sā	hissā	
hoong	is-le-yay	muj-hay	ayk	b'hah-ee	kah-sah	his-sah	
am.	Therefore	me	a	brother's	like	share	
do.	Amīr	ādmī	ne	yeh	sun-kar	gharīb	
doh	a-meer	ahd-mee	nay	yay	sun-kar	h'ra-reeb	
give.	The rich man		this	heard	having	poor	
ādmī	ko	ek	kaurī <sup>3</sup>	dī.	Us	gharīb	shakhs
ahd-mee	koh	ayk	kaw-ree	dee	us	h'ra-reeb	shah'chs
man	to one	shell	gave.	That	poor	person	
ne	kahā :	Janāb,	āp	mujhko	ek	bhā'ī	
nay	ka-hah	ja-nahb	ahp	muj'h-koh	ayk	b'hah-ee	
	said :	Sir,	you	me to	a	brother's	
kā-sā	hissā	kyūñ	nahīñ	dete	haiñ ?	Usne	
kah-sah	his-sah	kyoong	na-heeng	day-tay	haiñg	us-nay	
like	share	why	not	giving	are ?	He	

1 ne is not always translatable ; 2 o is another word for aur (and) ;

3 kaurī, a very small coin.

jawāb diyā ki : Mere<sup>1</sup> bhale<sup>1</sup> dost ! s̄bir  
 ja-vahb de-yah ke may-ray b'hah-lay dohst sah-bir  
 reply gave (that) : My worthy friend ! content

bano. Agar maiñ apne sab gharib  
 ba-noh a-gar maiñg ap-nay sab h'ra-reeb  
 remain. If I of mine all poor

bhā'ioñ ko ek-ek kaurī dūñ to mere  
 b'hah-e-onḡ koh ayk-ayk kaw-ree doong toh may-ray  
 brothers to each one a shell gave then my pos-

pās kuchh bākī nahīñ bachegā.  
 pahs kuch'h bah-kee na-beeng bach-ay-gah  
 session in some remainder not left will be.

Correct English rendering of the above.

A very poor man went to a very rich man and said to him : We are both sons of Adam and Eve ; you are very rich and I am very poor. Give me therefore a proper brother's share. The rich man hearing this gave the poor man one small coin. The poor man said : Sir, why do you not give me a proper brother's share ? The other answered : Be content my friend. If I gave one small coin to each one of my poor brothers, there would be nothing left for myself.

Ek shakhs ek khatnavīs ke-pās gayā aur  
 ayk shah'chs ayk h'chat-na-vees kay-pahs ga-yah awr  
 A person a scribe to went and

us se kahā ki : Merī ek chitthī likh-do.  
 us say ka-hah ke may-ree ayk chit-t'hee lik'h doh  
 him to said (that) : My (=me) a letter write.

Usne jawāb diyā ki : Mere pāuñ meñ  
 us-nay ja-vahb de-yah ke may-ray pah-ung mayng  
 He reply gave (that) : My foot in

1. When addressing anyone, pronouns and adjectives preceding the noun and ending in ā, change ā into e in the singular as well as in the plural.



dard hai. Us shakhs ne kahā : Maiñ  
 dard hai us shah'chs nay ka-hah maing  
 pain is. That person (=the man) said : I

tum ko kisi jageh bhejnā nahīñ chāhtā  
 tum koh kis-ee ja-gay'h b'haydj-nah na-heeng chah-h'a-tah  
 you to any place sending not wishing

hūñ, to yeh bejā bahānā kyūñ karte ho ?  
 hoong toh yay'h bay-jah ba-hah-nah kyoong kar-tay hoh  
 am, then this improper excuse why doing are ?

Khatnavīs ne jawāb diyā ki : Tum  
 h'chat-na-vees nay ja-vahb de-yah ke tum  
 The scribe reply gave (that) : You

sach bolte ho, lekin jab maiñ ko'ī  
 sach bohl-tay hoh lay-kin jab maing koh-ee  
 true speaking are, but when I any

chitthī kisi ke liye likhtā hūñ, to  
 chit-t'hee kis-ee kay le-yay lik'h-tah hoong toh  
 letter anyone for writing am, then

mujhe usko parhne ke liye zarūr bulāyā  
 muj-hay us-koh par'h-nay kay le-yay za-roor bul-ah-yah  
 me (=I) them by to read for necessarily called

jātā hai, kyūñ-ki aur-ko'ī shakhs mere  
 jah-tah hai kyoong ke awr-koh-ee shah'chs may-ray  
 going am, because another person my

dastkhat ko nahīñ parh-saktā hai.  
 dast-h'chat koh na-heeng par'h-sak-tah hai  
 nandwriting to not reading capable is.

Correct English rendering of the above.

A certain person went to a scribe and said to him : Write a letter for me. He answered that he had a pain in his foot. The man said : I do not wish to send you anywhere, why do you make such a senseless excuse ? The scribe answered : What you say is true, but when I write a letter to anyone, I am always called to come and read it, because no one else can read my writing.

## SIXTH LESSON.

### THE VERBS.

15.—Hindustani Verbs, with a few exceptions, are quite regular. The conjugation, therefore, presents no great difficulty when once the peculiar constructions are thoroughly understood.

In the INFINITIVE all verbs end in **nā**, as :

**bolnā** (bohl-nah) TO SPEAK

The principal parts of the verb are : (1) the STEM, (2) the PRESENT PARTICIPLE, and (3) the PAST PARTICIPLE. From these three principal parts, all the tenses are formed, by adding terminations to the Stem, or with the help of the Present and Past Tenses of the Auxiliary Verb **honā**, TO BE. If we take away the final **nā** of the INFINITIVE, the STEM remains.

To form the PRESENT PARTICIPLE of any Verb, add the following terminations to the stem :

MASC. SING.	MASC. PLUR.	FEM. SING.	FEM. PLUR.
<b>tā</b> tah	<b>te</b> tay	<b>tī</b> tee	<b>tīñ</b> teeng

To form the PAST PARTICIPLE of any Verb add the following terminations to the stem :

MASC. SING.	MASC. PLUR.	FEM. SING.	FEM. PLUR.
<b>ā</b> ah	<b>e</b> ay	<b>ī</b> ee	<b>īñ</b> eeng

Thus, taking **bolnā**, TO SPEAK, as an example we get :

INFINITIVE : **bolnā**

STEM.	PRESENT PARTICIPLE.		PAST PARTICIPLE.	
	MASC. SING.	MASC. PLUR.	MASC. SING.	MASC. PLUR.
<b>bol</b>	<b>boltā</b>	<b>bolte</b>	<b>bolā</b>	<b>bole</b>
	FEM. SING.	FEM. PLUR.	FEM. SING.	FEM. PLUR.
	<b>boltī</b>	<b>boltīñ</b>	<b>bolī</b>	<b>bolīñ</b>

The terminations must agree in Gender and Number with the Noun or Pronoun which is the Subject of the Verb.

**honā**, TO BE, is the only Auxiliary used in conjugating the tenses formed of the Present and Past Participles, for, as mentioned on page 24, the verb TO HAVE is not used in Hindustani. Therefore, where in English TO HAVE (has, have, had) is used, the corresponding forms of TO BE (am, is, are, was, were) must be used in Hindustani.

'I have spoken' thus becomes 'I am spoken,' or, to be more correct: I spoken am, **maiñ bolā hūñ**. The Auxiliary must always be the last word in the sentence.

Considering that the Present and Past Tenses of **honā** are the basis for the conjugation of all verbs, it is very important to make one's self thoroughly familiar with these two tenses, as given in the Third Lesson.

1.—Directly from the Stem are formed the IMPERATIVE and the FUTURE. For conjugation see Lessons 8 and 10.

2.—From the PRESENT PARTICIPLE are formed :

(a) The PRESENT TENSE, as :

I speak or I am speaking      **maiñ boltā hūñ** (=I speaking am).

(b) The IMPERFECT, as :

I was speaking      **maiñ boltā thā** (=I speaking was).

### CONJUGATION OF THE ABOVE TWO TENSES.

#### PRESENT.

I speak	or	I am speaking	<b>maiñ boltā hūñ or bolti hūñ</b>
he speaks	„	he is speaking	<b>wuh boltā hai</b>
she speaks	„	she is speaking	<b>wuh bolti hai</b>
we speak	„	we are speaking	<b>ham bolte haiñ or bolti haiñ*</b>
you speak	„	you are speaking	<b>{ tum bolte ho or bolti ho</b> <b>{ āp bolte haiñ „ bolti haiñ</b>
they speak	„	they are speaking	<b>ve bolte haiñ „ bolti haiñ</b>

#### IMPERFECT.

I was speaking	<b>maiñ boltā thā or bolti thī</b>
he was speaking	<b>wuh boltā thā</b>
she was speaking	<b>wuh bolti thī</b>
we were speaking	<b>ham bolte the or bolti thiñ*</b>
you were speaking	<b>{ tum bolte the „ bolti thiñ</b> <b>{ āp bolte the „ bolti thiñ</b>
they were speaking	<b>ve bolte the „ bolti thiñ</b>

\*Before **haiñ** or **thiñ** the Fem. Plur. form of the verb may drop the nasal **ñ**.

INFINITIVE.	STEM.	PRESENT PARTICIPLE.	PAST PARTICIPLE.
to see, <u>dekhnā</u> dayk'h-nah	<u>dekh</u> dayk'h	<u>dekhtā</u> dayk'h-tah	<u>dekḥā</u> dayk'h-ah
to write, <u>likhnā</u> lik'h-nah	<u>likh</u> lik'h	<u>likhtā</u> lik'h-tah	<u>likḥā</u> lik'h-ah
to read, <u>parhnā</u> par'h-nah	<u>parh</u> par'h	<u>parhtā</u> par'h-tah	<u>parḥā</u> par'h-ah
to buy, <u>kharīdnā</u> h'char-ee-d-nah	<u>kharīd</u> h'char-ee-d	<u>kharīdtā</u> h'char-ee-d-tah	<u>kḥarīdā</u> h-char-ee-d-ah
to sell, <u>bechnā</u> betch-nah	<u>bech</u> betch	<u>bechtā</u> betch-tah	<u>bechā</u> betch-ah
to hear, <u>sunnā</u> sun-nah	<u>sun</u> sun	<u>suntā</u> sun-tah	<u>sunā</u> sun-nah

Only the Masculine Singular forms of the Verbs are given. The other terminations follow the ordinary rule for Person, Gender and Number.

## 18.

1. maiñ kharīdtā hūñ; 2. ham kharīdte the; 3. ve nahīñ kharīdte haiñ; 4. wuh likhtā hai; 5. kyā āp likhte the? 6. ham nahīñ likhte haiñ; 7. kaun boltā hai? 8. wuh boltā thā; 9. kyā tum parhte ho? 10. wuh parhtī hai; 11. wuh parhtī thī; 12. ve bechte haiñ; 13. maiñ bechtā hūñ; 14. wuh dekhtā hai; 15. ham nahīñ dekhte haiñ; 16. wuh suntī hai; 17. ve nahīñ sunte haiñ.

## 18a.

1. I buy *or* I am buying; 2. we were buying; 3. they do not buy *or* they are not buying; 4. he writes *or* he is writing; 5. were you writing? 6. we do not write *or* we are not writing; 7. who speaks *or* who is speaking? 8. he was speaking; 9. do you read *or* are you reading? 10. she reads *or* she is reading; 11. she was reading; 12. they sell *or* they are selling; 13. I sell *or* I am selling; 14. he sees; 15. we do not see; 16. she hears; 17. they do not hear.

When the English form 'I am speaking, I am reading,' etc., merely means 'I speak, I read,' etc., it is rendered as previously explained. But when 'I am speaking, reading, writing,' etc., implies a continuous action, it can also be rendered by a special construction, with the help of the verb *raihnā* (rai'h-nāh), to remain or continue.

The STEM only of the principal verb is used, followed by the forms of the PAST PARTICIPLE of the verb *raihnā*, which are inserted between the Stem of the Verb and the Auxiliary. These forms are :

MASC. SING.	MASC. PLUR.	FEM. SING.	FEM. PLUR.
rahā	rahe	rahī	rahīñ
ra-hah	ra-hay	ra-hee	ra-heeng

#### EXAMPLES.

#### PRESENT IMPERFECT.

I am speaking	maiñ bol rahā hūñ
he is speaking	wuh bol rahā hai
we are speaking	ham bol rahe haiñ
you are speaking	tum bol rahe ho
they are speaking	ve bol rahe haiñ

#### PAST IMPERFECT.

I was speaking	maiñ bol rahā thā
he was speaking	wuh bol rahā thā
we were speaking	ham bol rahe the
you were speaking	tum bol rahe the
they were speaking	ve bol rahe the

#### 19.

1. maiñ parh rahā hūñ; 2. ham likh rahe haiñ; 3. ve likh rahīñ thīñ; 4. wuh kharīd rahā hai; 5. wuh akhbār parh rahī thī; 6. āp chitthī likh rahe the; 7. maiñ ghorā bech rahā thā.

#### 19a.

1. I am reading; 2. we are writing; 3. they were writing; 4. he is buying; 5. she was reading the newspaper; 6. you were writing a letter; 7. I was selling a horse.

## SEVENTH LESSON.

16.—From the PAST PARTICIPLE are formed :

1. The PAST TENSE as : I spoke.
2. The PERFECT as : I have spoken.
3. The PLUPERFECT as : I had spoken.

These tenses can be formed in two ways, namely, with or without the introduction of the Preposition **ne** (nay) BY.

As a general rule we may accept that (1) Verbs which have or can have a Direct Object are conjugated with **ne**, and (2) Verbs which have no Object or no Direct Object are conjugated without **ne**.

No definite rules, however, can be given. With some verbs the use of **ne** is optional.

## EXAMPLES.

(1) **bechnā** (baych-nah) TO SELL

I sold	<b>maiñ ne bechā*</b>
I have sold	<b>maiñ ne bechā hai</b>
I had sold	<b>maiñ ne bechā thā</b>

(2) **hañsna** (hangs-nah) TO LAUGH

I laughed	<b>maiñ hañsā*</b>
I have laughed	<b>maiñ hañsā hūñ</b>
I had laughed	<b>maiñ hañsā thā</b>

\* The simple Past Tense is always the same as the Past Participle.

The construction with **ne** is somewhat complicated and requires careful study. The following rules will be of assistance.

RULES FOR THE USE OF **ne** IN FORMING THE  
TENSES OF THE PAST PARTICIPLE.

- 1.--**ne** immediately follows the SUBJECT of the sentence. The Verb is in the Third Person SINGULAR, if there is no Object mentioned, or if the Object (Singular or Plural) is followed by **ko** (koh) TO. Examples :

I have sold	<b>maiñ ne bechā hai</b>
I have sold a horse	<b>maiñ ne ghore† ko bechā hai</b>
I have sold horses	<b>maiñ ne ghoron ko bechā hai</b>

† **ā** before a Preposition changes into **e**.

2.—If there is an Object, but NOT followed by **ko**, the Gender and Number of the Verb are governed by the OBJECT. Examples :

I have sold the horse	maiñ ne ghorā bechā hai
I have sold the horses	maiñ ne ghore beche haiñ
I have sold the book	maiñ ne kitāb bechī hai
I have sold the books	maiñ ne kitābeñ bechī haiñ

It will be seen that in this construction, the OBJECT of the English phrase becomes (for grammatical purposes) the SUBJECT of the Hindustani phrase, thus :

I have sold the horse = by me the horse is sold

I have sold the books = by me the books are sold

3.—Before **ne** the Pronouns **yeh** and **wuh** (Singular) become **is** (is) and **us** (us) respectively. In the same way the Pronouns **ve**, **yeh** and **wuh** (Plural) before **ne**, become **inhoñ** (in-hoñ) and **unhoñ** (un-hoñ).

NOTE.—The construction with **NE** applies only to the Tenses formed from the Past Participle. It does not affect the Tenses formed from the Present Participle.

## 20.

1. maiñ ne ek kitāb kharīdī hai; 2. us ne kitābeñ kharīdī haiñ; 3. ham ne yeh kitābeñ kharīdī thiñ; 4. unhoñ ne chitthiāñ likhīñ; 5. ham ne chitthiāñ likhī thiñ; 6. kyā tum ne yeh kitāb parhī? 7. kyā tum ne yeh kitāb parhī hai? 8. unhoñ ne ve kitābeñ nahīñ parhī thiñ; 9. ham ne āpke dostoñ ko nahīñ dekhā haiñ; 10. maiñ ne tum ko nahīñ dekhā.

## 20a.

1. I have bought a book; 2. he has bought books; 3. we had bought these books; 4. they wrote letters; 5. we had written the letters; 6. did you read (=read you) this book? 7. have you read this book? 8. they had not read those books; 9. we have not seen your friends; 10. I did not see you (=saw you not).

## Some Verbs which do not take ne.

to meet	<b>milnā</b> mil-nah	PAST PARTICIPLE	<b>milā</b> mil-ah
to sleep	<b>sonā</b> so-nah	”	<b>soyā*</b> soh-ah
to weep	<b>ronā</b> roh-nah	”	<b>royā*</b> roh-ah
to laugh	<b>hañsnā</b> hañs-nah	”	<b>hañsā</b> hañs-ah

\* Irregular formations of the Past Participle. See also Lessons 8 and 9.

## 21.

1. maiñ milā, wuh milā hai; 2. ham mile haiñ, ve mile the; 3. wuh ro'ī, wuh ro'ī hai, tum nahīñ ro'e the; 4. wuh hañsā, ham nahīñ hañse haiñ, maiñ hañsā thā; 5. kyā tum so'e? ham so'e haiñ, wuh nahīñ soyā thā.

## 21a.

1. I met, he has met; 2. we have met, they had met; 3. she wept, she has wept, you had not wept; 4. he laughed, we have not laughed, I had laughed; 5. did you sleep (=slept you)? we have slept, he had not slept.

## THE MONTHS.

January	<b>Janvarī</b> jan-va-ree	July	<b>Julā'ī</b> ju-lah-ee
February	<b>Farvarī</b> far'va-ree	August	<b>Agast</b> a-gast
March	<b>Mārch</b> mahreh	September	<b>Sitambar</b> se-tam-bar
April	<b>Aprail</b> a-prail	October	<b>Actūbar</b> ac-too-bar
May	<b>Ma'ī</b> ma-ee	November	<b>Navambar</b> na-vam-bar
June	<b>Jūn</b> joon	December	<b>Disambar</b> dis-am-bar



## PREPOSITIONS,

or, more correctly, Postpositions, as their position in a sentence is generally AFTER the Object, not before it, as in English.

TO, AT	ko koh	FOR	liye lee-yay vāste vāhs-tay
WITH	sāth saht'h	AFTER	bād bahd
FROM	se	BETWEEN	(ke) darmyān (kay) darm-yahn
AT, ON	par par	BEHIND	pīchhe pee-chay
IN	meñ mayng	UNDER	nīche nee-chay
BY	ne, se nay, say	THROUGH	meñ se mayng say
OF	kā, ke, kī kah, kay, kee		

Final ā before a Preposition becomes e, regardless of Gender or Number.

Before all Prepositions **yeh** and **wuh** (Singular) become **is** and **us** respectively. Before all Prepositions (except **ne**), **ve**, **yeh** and **wuh** (Plural) become **in** and **un** (see Rule 3 on 'the use of **ne**').

## 22.

1. **ve shaihar meñ haiñ** ; 2. **ham āpke dostoñ ke sāth the** ; 3. **larkā darvāze par hai** ; 4. **kitāb kursī ke nīche hai** ; 5. **bachche ghar ke pīchhe haiñ** ; 6. **mere liye yeh kitāb hai** ; 7. **goroñ aur Hindustanioñ ke darmyān achchhā dostānā\*** hai.

\* **dostānā** (dohs-tah-nah), friendliness.

## 22a.

1. **they are in the town** ; 2. **we were with your friends** ; 3. **the boy is at the door** ; 4. **the book is under the chair** ; 5. **the children are behind the house** ; 6. **this book is for me** ; 7. **between the white people and the Indians there is good fellowship (=friendliness).**

## CONVERSATIONAL PHRASES.

- What o'clock (—time) is it? 1. Kyā bajā hai ?
- It is one o'clock. 2. Ek bajā hai.
- It is half past two. 3. Dhāī baje haiñ.
- It is ten minutes to three. 4. Tīn bajne' meñ das mināt haiñ.
- Twenty minutes past four. 5. Chār baj-kar bīs mināt haiñ.
- It does not matter. 6. Kuchh bāt nahīñ.
- Is it all right? 7. Kyā yeh thīk hai ?
- Pardon me. 8. Muāf kījiye.
- You are right. 9. Tum thīk ho.
- I am wrong. 10. Maiñ ghalat hūñ.
- Come this way. 11. Is rāste se ā'o, or idhar ko ā'o.
- I will show you the way. 12. Maiñ tum ko rāstā dikh-lādūngā.

1 before meñ or any other Preposition final ā changes into e.

## Imitated Pronunciation of the above phrases.

- |                                       |   |
|---------------------------------------|---|
| 1 kyah ba-jah hai ?                   | 8 mu-ahf kee-je-yay                           |
| 2 ayk ba-jah hai ?                    | 9 tum t'heek hoh                              |
| 3 d'hah-ee ba-jay haiñg               | 10 maing h'ra-lat hoong                       |
| 4 teen baj-nay mayng das me-nat haiñg | 11 is rahs-tay say ah-oh, or id-har koh ah-oh |
| 5 chahr baj-kar bees me-nat hayng     | 12 maing tum koh rahs-tah dik'h-lah-doong-gah |
| 6 kuch'h baht na-heeng                |   |
| 7 kyah yay'h t'heek hai ?             |   |

## Explanatory Notes to the above phrases.

The literal translation of the phrases 1 to 5 is : 1 what struck is ? 2 one struck is ; 3 two and a half struck are ; 4 three to strike in ten minutes are ; 5 four struck is twenty minutes.

8 Polite Imperative adds iye or jiye to the stem of the verb ; literally this phrase would read : Pardon please do ; 12 uñgā after the stem of the verb indicates the Future Tense (shall or will).

## EASY READING,

with Imitated Pronunciation, Literal Translation and  
Correct English Rendering.

Ek aādhērī rāt meñ ek andhā ādmī apne  
ayk aādh-hay-ree raht mayng ayk and-hah ahd-mee ap-nay  
One dark night in a blind man his

hāth meñ ek chirāgh aur apne<sup>1</sup> kandhe  
haht'h mayng ayk chir-ah'r awr ap-nay kand-hay  
hand in a lamp and his shoulder

par ek bartan le-kar, mandī meñ  
par ayk bar-tan lay-kar man-dee mayng  
on a jar having-taken, market in

jā-rahā thā. Kisī ne usko kahā : Ai  
jah-rah-hah t'hah kis-see nay us-koh ka-hah ai  
going was. Someone him to said : Oh

bewakūf ! terī āñkhoñ, meñ din aur rāt  
bayv-a-koof tay-rec aħng-k'hong mayng din awr raht  
fool ! thine eyes, in day and night

yaksāñ haiñ, tere liye chirāgh kā kyā  
yak-sahng haiñg tay-ray le-yay chir-ah'r kah kyah  
alike are, thee for lamp of what

fā'idā hai ? Andhe ne hañs-kar jawāb  
fah-ee-dah hai and-hay nay hañs-kar ja-vahb  
benefit is ? The blind man laugh doing reply

diyā : Ai, ālā khardimāgh ! kyā tū yeh  
de-yah ay ah-lah h'char-de-mah'r kyah too yay'h  
gave : Oh, great donkey-brain ! what thou it

khiyāl-kartā hai ki chirāgh mere fā'ide  
h'che-yahl-kar-tah hai ke chir-ah'r may-ray fah-ee-day  
imagining art that the lamp my benefit

1 for the use of āpne, see Lesson 13.

NOTE.—In this exercise the familiar form of the second person has been used ; for full forms of this pronoun, refer to Index.

ke	liye	hai ?	Nahīñ,	nahīñ,	yeh	bilkul-hi
kay	le-yay	hai	na-heeng	na-heeng	yay'h	bil-kul-hee
	for	is ?	No,	no,	it	entirely
tere	vāste	hai,	tā	ki	tū	añdhere
tay-ray	vahs-tay	hai	tah	ke	too	angd-hay-ray
thee	for	is,	so	that	thou	darkness
meñ	merā	bartan	na	tor	de.	
may <sup>ng</sup>	may-rah	bar-tan	nah	tohr	day	
in	my	jar	not	break	do.	

Correct English rendering of the above.

One dark night, a blind man with a lamp in his hand and a jar on his shoulder was going to the market. Someone said to him : Thou fool ! day and night are alike to thine eyes, of what benefit is a lamp to thee ? The blind man laughingly answered : Oh, thou blockhead ! dost thou imagine that the lamp is for my benefit ? No, no, it is entirely for thee, so that in the darkness thou mayest not break my jar.

Dehlī	shaihar	kī	ek-hī	galī	meñ	do
day'h-lee	shai-har	kee	ayk-hee	ga-lee	may <sup>ng</sup>	doh
Delhi	town	of	same	street	in	two
shakhs	raihte	the.	Un	meñ	ek	kanjūs
shah'chs	rai'h-tay	t'hay	un	may <sup>ng</sup>	ayk	kan-joos
persons	living	were.	Them	among	one	a miser
aur	dūsra	amīr	thā.	Ve	ek-dūsre-ke-pās	
awr	doos-rah	a-meer	t'hah	vay	ayk doos-ray-kay-pahs	
and	the other	a rich man	was.	They	one another	with
āyā-jāyā	karte	the,	aur	un	meñ	āpas-meñ
ah-yah-jah-yah	kar-tay	t'hay,	awr	un	may <sup>ng</sup>	ah-pas may <sup>ng</sup>
come	and go	used to	were,	and	them	among
						mutually.
dostānā	bhī	thā.	Ek	dafā	kanjūs	ne amīr
dohs-tah-nah	b'hee	t'hah	ayk	da-fah	kan-joos	nay a-meer
friendliness	also	was.	Once	the miser		rich man

se kahā ki : Pyāre dost, maiñ dūr darāz  
 say ka-hah ke p'yah-ray dohst maing door da-rahz  
 to said (that) : Dear friend, I distant very

par-des ko jātā hūñ. Maiñ tumhārī  
 par-days koh jah-tah hoong maing tum-hah-ree  
 foreign country to going am. I your

aṅgūthī chāhtā hūñ, tā-ki use dekh-kar,  
 ang-goo-t'hee chah'h-tah hoong tah-ke u-say dayk'h-kar  
 ring wanting am, so-that it seeing-do,

maiñ tum ko yād-kartā rahūñ. Amīr  
 maing tum koh yahd-kar-tah ra-hoong a-meer  
 I you to remembering continue. The rich man

ne jawāb diyā ki : Tum apnī naṅgī uṅglī  
 nay ja-vahb de-yah ke tum ap-nee nang-guee ung-glee  
 reply gave (that) : You your (own) bare finger

ko dekh-kar mujhe yād-kar sakte ho.  
 koh dayk'h-kar muj-hay yahd-kar sak-tay hoh  
 at seeing me remember can be.

Asal dostī ko yāddāsht ke liye  
 as-al dohs-tee koh yahd-dahsht kay le-yay  
 True friendship to remembrance of for

aṅgūthī vaghairā kī zarūrat nahīñ hai.  
 ang-goo-t'hee vah'r-ai-rah kee za-roo-rat na-heeng hai  
 rings and-such-like of need not is.

### Correct English rendering of the above.

In a street in the town of Delhi, lived two persons. The one was a miser and the other a rich man. They used to visit one another and were on friendly terms. One day the miser said to the rich man : Dear friend, I am going to a far distant country. I want your ring, so that seeing it, I may constantly remember you. The rich man answered : When you see your bare finger, it will remind you of me. True friendship does not need rings and such like for remembrance.

## EIGHTH LESSON.

## 17.—PRONOUNS for the ACCUSATIVE (Object).

ME	<b>mujhko*</b> <i>or</i> <b>mujhet</b>	YOU	<b>tumko</b> <i>or</i> <b>tumheñ</b>
	mudj'h-koh      mudj-hay		tum-koh      tum-hay <sup>ng</sup>
			(ordinary and intimate form)
HIM <i>or</i>	} <b>usko</b> „ use	YOU	<b>āpko</b> (ahp-koh)
HER			(respectful and polite form)
(distant)	us-koh      us-ay		
HIM <i>or</i>	} <b>isko</b> „ ise	THEM	<b>unko</b> <i>or</i> <b>unheñ</b>
HER			(distant) un-koh      un-hay <sup>ng</sup>
(on the spot)	is-koh      is-ay		
US	<b>hamko</b> „ <b>hameñ</b>	THEM	<b>inko</b> „ <b>inheñ</b>
	ham-koh      ham-ay <sup>ng</sup>		in-koh      in-hay <sup>ng</sup>
			(on the spot)

\* **ko** (BY) is usually joined to the pronoun, and occasionally to the noun, which it follows. In Urdu, the joined and the separated forms are used indifferently. In Hindi, the practice is, at present, a matter of controversy. The same applies to other particles and prepositions. In this text-book, these are usually written as separate words.

† The alternative forms of the pronouns here given are both in general use. Sometimes the one is more idiomatic than the other.

VERBS (*continued*).

18.—When the STEM ends in a long vowel, **y** is inserted before the Termination of the PAST PARTICIPLE, as in the following verbs :

INFINITIVE.	STEM.	PRESENT PARTICIPLE.	PAST PARTICIPLE.
to bring, <b>lānā</b>	<b>lā</b>	<b>lātā</b>	<b>lāyā</b>
lah-nah	lah	lah-tah	lah-yah
to come, <b>ānā</b>	<b>ā</b>	<b>ātā</b>	<b>āyā</b>
ah-nah	ah	ah-tah	ah-yah
to eat, <b>khānā</b>	<b>khā</b>	<b>khātā</b>	<b>khāyā</b>
k'hah-nah	k'hah	k'hah-tah	k'hah-yah
to drink, <b>pīnā*</b>	<b>pī</b>	<b>pītā</b>	<b>pīyā</b>
pee-nah	pee	pee-tah	pee-yah
to prepare, <b>banānā</b>	<b>banā</b>	<b>banātā</b>	<b>banāyā</b>
(as food) ba-nah-nah	ba-nah	ba-nah-tah	ba-nah-yah

\* **pīnā** is also used for 'to smoke' tobacco. Literally therefore, to drink tobacco.

## 23.

1. maiñ ātā hūñ, ve āye, wuh āyā hai;  
 2. ve nahīñ āte haiñ, kyā āp āte haiñ? 3. yeh sharāb\* pījiye, pānī na pījiye; 4. mere liye kuchh rotī lāo, wuh yeh lāyā hai; 5. yeh khat kaun lāyā hai? 6. us ne ek khat likhā hai; 7. ise khā'iye, ise mat khā'o; 8. khānā ban gayā hai; 9. kyā tum ne khānā banāyā hai? 10. maiñ banātā (or banā rahā) hūñ.

\* sharāb (shar-ahb), wine.

† khat (h'chat) = letter.

NOTE.—For formation of the IMPERATIVE, see next page (rule

## 23a.

1. I am coming, they came, he has come; 2. they are not coming, are you coming? 3. please drink this wine, do not drink water; 4. bring me some bread, he has brought it; 5. who has brought this letter? 6. he has written a letter; 7. please eat this, do not eat that; 8. the food (dinner) is prepared (cooked); 9. have you prepared the food? 10. I am preparing (it).

## 24.

1. maiñ ne inko dekhā; 2. kyā āp ne isko dekhā hai? 3. āp unko kahāñ mile? 4. maiñ ne unko aksar\* dekhā hai; 5. kyā tum ne mujhko sunā? 6. ham ne unko chitthiāñ likhī haiñ; 7. kyā tum ne usko chitthī likhī hai? 8. hamko khat likho.

\* aksar (ak-sar), often.

## 24a.

1. I saw them; 2. have you seen her or him? 3. where did you meet them? 4. I have often seen them; 5. did you hear me? 6. we have written letters to them; 7. have you written a letter to him or her? 8. write us a letter.

tobacco      **tambākū**, f.  
tam-bah-koo

Indian pipe **hukkā**, m.  
huk-kah

Indian cigar **churat**, f.  
chu-rat

cigarette **sigrat**, f.  
si-grat

people      **log**  
lohg

part      **hissā**. m.  
his-sah

European **firaṅgī**  
fe-rang-guee

to be grown **boyā jānā**  
or sown      boh-yah jah-nah

to use      **istimāl karnā**  
is-ti-mal kar-nah

generally      **ām taur par**  
ahm tawr par

## 25.

1. **Tambākū Hindustān ke kuchh hissoñ meñ bo'ī jātī hai.** 2. **Churat ām taur par Barmī log istimāl karte haiñ.** 3. **Firaṅgi log hukke ko pasand\* nahīñ karte.** 4. **Shaihroñ meñ bahut log sigrat pīte haiñ.**

\* pasand (pa-sand) liked.

## 25a.

1. Tobacco is grown in some parts of India. 2. The cheroot is generally smoked (=used) by the people of Burma. 3. Europeans do not like the 'hukkā' (Indian pipe). 4. In the towns many people smoke cigarettes.

## THE IMPERATIVE.

19.—The ordinary IMPERATIVE is formed by adding **o** to the Stem of the Verb, as :

write ! **likho !**      read ! **parho !**      bring ! **lāo !** (or **lā'o !**)  
come ! **āo !** (or **ā'o !**)

The apostrophe between the final vowel of the Stem and the **o** of the Imperative, is optional. The apostrophe serves to make the pronunciation easier.

The RESPECTFUL or POLITE IMPERATIVE is formed by adding **īye** (e-yay) 'please,' to the Stem of the Verb, as :

**āīye !** please come !      **khāīye !** please eat !



Note the slight variations in the spelling of the Polite Imperative, namely :

(A) If the Stem ends in **ā** or **o**, or any consonant, add **īye** to the Stem, as in : **āīye !** please come !

(B) If the Stem ends in **ī** add **jiye**, as in :  
**pījiye !** please smoke !

(C) If the Stem ends in **e** change this final **e** into **ī** and add **jiye**.  
as in : **lenā**, to take ; Stem, **le** ;  
Polite Imperative : **lījiye !** please take !

In an IMPERATIVE phrase, NOT is sometimes rendered by **mat** (mat), instead of by **na** or **nahīñ**, thus :

do not come **mat ā'o**                      please do not come **mat āīye**  
do not bring it **yeh mat lā'o**      please do not drink this **yeh mat pījiye**  
do not go to sleep **mat so'o**

The modern tendency is to discard the use of **mat**.

The INFINITIVE often serves the purpose of the IMPERATIVE, thus :

do not come **mat ānā**                      please come **ānā**  
do not bring it **yeh mat lānā**      please bring it **yeh lānā**

Stems ending in **e** have, besides the ordinary Imperative, an irregular one, formed by dropping the **e** before **o**. The latter form is more idiomatic.

- |                         |                                    |
|-------------------------|------------------------------------|
| What did you say ?      | 1. <b>Āp ne kyā kāhā ?</b>         |
| I did not understand.   | 2. <b>Main nahīñ samjhā.</b>       |
| This is very easy.      | 3. <b>Yeh bahut āsān hai.</b>      |
| That is very difficult. | 4. <b>Wuh bahut mushkil hai.</b>   |
| Is it possible ?        | 5. <b>Kyā yeh mumkin hai ?</b>     |
| No, it is impossible.   | 6. <b>Nahīñ, yeh nāmumkin hai.</b> |

Imitated Pronunciation.—1 ahp nay kyah ka-hah ? 2 maing na-beeng sam-j'hah ; 3 yay'h ba-hut ah-sahn hai ; 4 vo'h ba-hut mush-kil hai 5 kyah yay'h mum-kin hai ? 6 na-heeng yay'h nah-mum-kin hai.

## CONVERSATIONAL PHRASES.

- |                                 |   |
|---------------------------------|---|
| I am going out.                 | 1. Maiñ bāhar jā rahā hūñ.                          |
| Bring my clothes.               | 2. Mere kagre lā'o.                                 |
| Bring my shoes.                 | 3. Mere jūte lā'o. [ro.                             |
| Brush my hat and coat.          | 4. Merā top aur kot sāf ka-                         |
| This is good news.              | 5. Yeh achchhī <u>kh</u> abar hai.                  |
| It is late, I must go.          | 6. Der ho ga'ī, mujhe jānā<br>chāhiye.              |
| Whose fault is it ?             | 7. Kiskā kasūr hai ?                                |
| It was not his fault.           | 8. Uskā kasūr nahīñ thā.                            |
| Shut the door.                  | 9. Darvāzā band karo.                               |
| Don't forget.                   | 10. Mat bhūlnā.                                     |
| Put the rupees in the<br>bag.   | 11. Rupaye thailī meñ rak-<br>ho.                   |
| You have leave to go.           | 12. Tum jā sakte ho.                                |
| Wake me early.                  | 13. Mujhe jaldī jagānā.                             |
| It is dark in this<br>room.     | 14. Is kamre meñ āndherā<br>hai.                    |
| Light a candle.                 | 15. Battī jalā'o.                                   |
| There is no oil in the<br>lamp. | 16. Lamp ( <i>or</i> chirāgh) meñ<br>tel nahīñ hai. |

## Imitated Pronunciation of the above Phrases.

- |                                      |                                     |
|--------------------------------------|-------------------------------------|
| 1 maiñg bah-har jah ra-hah hoong     | 9 dar-vah-sah band ka-roh           |
| 2 may-ray kap-ray lah-oh             | 10 mat b'hool-nah                   |
| 3 may-ray joo-tay lah-oh             | 11 ru-pa-yay t'hai-lee mayng rak-   |
| 4 may-rah tohp awr koht sah f ka-roh | 12 tum jah sak-tay hoh [k'hoh       |
| 5 yay'h ach-ch'hee h'cha-bar hai     | 13 mudj-hay jal-dee ja-gah-nah      |
| 6 dayr hoh ga'ee, mudj-hay jah-nah   | 14 is kam-ray mayng and-hay-rah hai |
| 7 kis-kah ka-soor hai ? [chah-he-yay | 15 bat-tee ja-lah-oh [heeng hai     |
| 8 us-kah ka-soor na-heeng t'hah      | 16 lamp (che-rah'r) mayng tayl na-  |

## Explanatory Notes to the above Phrases.

- 4 literally, my hat and coat clean do ; 6 literally, delay has become,  
14 literally, this room in darkness is.

Who lives here ?	1. Yahāñ kaun rahtā hai ?
Is the master at home ?	2. Kyā mālik ghar par hai ?
Come in. Sit down.	3. Ā'o. Baitho.
Please sit down.	4. Baith jāiye.
How do you do ?	5. Tum kaise ho ?
Is anyone there ?	6. Kyā vahāñ ko'ī hai ?
Go and see who it is.	7. Jā'o, dekho wuh kaun hai.
Have the bearers (carriers) come ?	8. Kyā baire ā gaye haiñ ?
They are all here.	9. Wuh sab yahāñ haiñ.
This is a hot climate.	10. Yeh garm abohavā hai.
I do not like it.	11. Maiñ ise pasand nahīñ kartā.
There are many flies here.	12. Yahāñ bahutmakkhiyāñ haiñ. [haiñ.
Flies are a nuisance.	13. Makkhiyāñ barī khārab
It is a fine day.	14. Yeh achchhā din hai.
It was too hot yesterday.	15. Kal barī garmī thī.
Tell me what the time is.	16. Mujhe batā'o vakt kyā hai.
Your watch is fast.	17. Tumhārī gharī tez hai.
His watch is slow.	18. Uskī gharī sust hai.
Put my watch on the table.	19. Merī gharī mez par rakho.

### Imitated Pronunciation of the above Phrases.

1 ya-hahng kawn ra'h-tah hai ?	11 maing is-ay pa-sand na-heeng kar-tah [hayng
2 kyah mah-lik g'har par hai ?	
3 ah-oh, bai-t'hoh	12 ya-hahng ba-but mak-k'he-yahng
4 bait'h jah-e-yay	13 mah-k'he-yahng ba-ree h'chah-rab
5 tum kai-say boh ?	14 yay'h ach-ch'hah din hai [hayng
6 kyah va-hahng koh-ee hai ?	15 kal ba-ree gar-mee t'hee
7 jah-oh, dek-hoh vo'h kawn hai	16 mudj-hay ba-tah-oh vakt kyah hai
8 kyah bai-ray ah ga-yay hayng ?	17 tum-bah-ree g'ha-ree tayz hai
9 vo'h sab ya-hahng hayng	18 us-kee g'ha-ree sust hai [k'hoh
10 yay'h garm a-bo-ha-vah hai	19 may-ree g'ha-ree mayz par rak-

## EASY READING,

with Imitated Pronunciation, Literal Translation and  
correct English Rendering.

Ek	ādmī	ke-pās	ek	barā	vafādār	nau-
ayk	ahd-mee	kay-pahs	ayk	ba-rah	va-fah-dahr	naw-
A	man	in possession of	a	very	faithful	ser-

kar	thā.	Wuh	naukar	bachpan	se	mālik
kar	t'hah	vo'h	naw-kar	batch-pan	say	mah-lik
vant	was.	That	servant	childhood	from	master

kī	dil-o-jān	se	khidmat	kartā	thā.	Usko
kee	dil o jahn	say	h'chid-mat	kar-tah	t'hah	us-koh
of	heart-and-soul	from	service	doing	was.	Him to

har-vakt	mālik	ke	ārām	aur	fā'ide	kā
har-vakt	mah-lik	kay	ah-rahm	awr	p'hah-e-day	kah
all the time	master	of	comfort	and	ease	of

khīyāl	raihtā	thā.	Mālik	bhī	usko	bahut
h'chi-yahl	rai'h-tah	t'hah	mah-lik	b'hee	us-koh	ba-hut
thoughts	occupied.		The master	also	him	very

azīz	samajhtā	thā.	Bad	kismatī	se,	jab
a-zeez	sa-madj'h-tah	t'hah	bad	kis-ma-tee	say	jab
dear	considering	was.	Ill	luck	by,	when

us	par	burhāpā	āyā,	to	uskī	nigāh	meñ
as	par	bur-hah-pah	ah-yah	toh	us-kee	ne-ga'h	mayn
him	on	old age	came,	then	his	sight	in

fark	hone	lagā,	yahāñ	tak	ki	wuh	bilkul
fark	hoh-nay	la gah	ya-hahñ-tak	ke	vo'h		bil-kul
difference	to be	began,	in-so-far	that	he		totally

andhā	ho	gayā.	Mālik	ko	ab	wuh	burā
and-hah	hoh	ga-yah	mah-lik	koh	ab	vo'h	bur-ah
blind		became.	The master	to	now	he	bad

mālūm hone lagā us ne usko ghar se bāhar  
mah-loom hoh-nay la-gah us nay us-koh g'har say bah-hah  
seeming to be began he him house from outside

nikāl diyā. Is salūk par, wuh bechārā  
ne-kahl de-yah is sa-lock par vo'h betch-ah-rah  
turned. This treatment on, that helpless

naukar ro parā aur āñsū uskī āñkhoñ  
naw-kar roh-pah-rah awr ahng-soo us-kee ahngk-hong  
servant weeping burst-out and tears his eyes

se girne lage. Rote hue us ne kahā :  
say guir-nay la-gay roh-tay hu-ay us-nay ka-hah  
from to fall began. Weeping he said :

Kyā ! yehī merī vafādārī kā inām hai ?  
kyah yay-hee may-ree va-fah-dah-ree kah in-ahm hai  
What ! this my faithfulness of reward is ?

Agar āpko zarā bhī khudā kā dar hotā, to  
a-gar ahp-koh za-rah b'hee h'chud-ah kah dar hoh-tah toh  
If you just a little God of fear had, then

mere sāth yeh salūk na karte.  
may-ray saht'h yay'h sa-lock na kar-tay  
my (=me) (with) this treatment not done.

#### Correct English rendering of the above.

A man had a very faithful servant. From his childhood this servant had served his master with heart and soul. The comfort and ease of his master always occupied his thoughts. The master also valued him highly. By ill luck, when the servant was getting old, his sight began to fail. At last he became totally blind and could do no more work. He now became a nuisance to his master, who turned him out of the house. At this treatment the helpless servant burst out weeping, and the tears fell from his eyes. Weeping, he cried : Is this the reward of my faithfulness ? If you had feared God, if ever so little, you would not have treated me thus.

## NINTH LESSON.

20.—VERBS (*continued*).

The following Verbs are IRREGULAR in the PAST PARTICIPLE (and PAST TENSE).

INFINITIVE.	STEM.	PRESENT PARTICIPLE.	PAST PARTICIPLE.
to go, <b>jānā</b> jah-nah	<b>jā</b> jah	<b>jātā</b> jah-tah	<b>gayā</b> ga-yah
to do, <b>karnā</b> kar-nah	<b>kar</b> kar	<b>kartā</b> kar-tah	<b>kiyā</b> ke-yah
to be, <b>honā</b> hoh-nah	<b>ho</b> hoh	<b>hotā</b> hoh-tah	<b>huā</b> hu-ah
to give, <b>denā</b> <sup>1</sup> day-nah	<b>de</b> day	<b>detā</b> day-tah	<b>diyā</b> de-yah
to take, <b>lenā</b> lay-nah	<b>le</b> lay	<b>letā</b> lay-tah	<b>liyā</b> le-yah
to say, <b>kaihnā</b> <sup>2</sup> kai'h-nah	<b>kaih</b> kai'h	<b>kaihtā</b> kai'h-tah	<b>kahā</b> ka-hah
to die, <b>marnā</b> mar-nah	<b>mar</b> mar	<b>martā</b> mar-tah	<b>marā</b> or <b>muā</b> ma-rah, mu-ah

1 denā, Imperative : do.

2 kaihnā, Imperative : kaho.

## 26.

1. us ne kahā, maiñ ne kahā ; 2. us ne kahā hai, ham ne kahā hai ; 3. yeh kaho, yeh karo ; 4. maiñ ne yeh kiyā hai, ve yeh karte haiñ ; 5. kyā tum ne yeh kiyā ? 6. yeh mujhko do ; 7. maiñ yeh āpko detā hūñ ; 8. unhoñ ne yeh hamko diyā hai ; 9. kyā tum ne isko liyā hai ? 10. maiñ Inglishtāñ ko jātā hūñ ; 11. ve “Mālvā” se gaye haiñ ; 12. wuh gayā hai, wuh bhī gayī (ga'ī) hai.

## 26a.

1. he said, I said ; 2. he has said, we have said ;  
 3. say it, do it ; 4. I have done it, they are doing it ;  
 5. did you do it ? *or* have you done it ? 6. give it to me ;  
 7. I give it to you ; 8. they have given it to us ; 9. did  
 you take it ? *or* have you taken it ? 10. I am going to  
 England ; 11. they have gone by the " Malva " ; 12. he  
 has gone, she has also gone.

to put	rakhnā	song	gīt, m.
	rak'h-nah		gueet
to know	jānanā	box	baks, m.
	jah-na-nah		baks
to sing	gānā	servant	naukar, m.
	gah-nah		naw-kar
as far as	jahāñ tak	known	mālūm
	ja-hahñg tak		mah-loom

## 27.

1. mez par chīzeñ rakho ; 2. us ne kitābeñ  
 baks meñ rakhī haiñ ; 3. us ne ek gīt gāyā ;  
 4. jahāñ tak maiñ jānatā hūñ ; 5. ham nahīñ  
 jānte the *or* hameñ nahīñ mālūm thā ; 6. maiñ  
 nahīñ jāntā hūñ *or* mujhe nahīñ mālūm hai ;  
 7. kisne ise vahāñ rakhā ? 8. naukar is baks  
 ko yahāñ lāyā hai.

## 27a.

1. put the things on the table ; 2. he has put the books  
 in the box ; 3. he sang a song ; 4. as far as I know ;  
 5. we did not know (=to us not known was) ; 6. I do not  
 know (=to me not known is) ; 7. who put it there ?  
 8. the servant has brought this box (here).

station	isteshan, m.
	is-tay-shun
carriage	gārī, f.
	gah-ree
train	rel gārī, f.
	rayl gah-ree
mail or post	dāk, f.
	dahk
mail-train	dāk gārī, f.
(express)	dahk gah-ree

now	ab
	ab
yet	abtak or abhī
	ab-tak, ab-hee
which ?	kaunsā (ī) ?
	kawn-sah ? kawn-see ?
land	des, m.
	daice
to travel	safar karnā
(=journey to do)	sa-far kar-nab

## 28.

1. isteshan jāne kā ab vakt hai ; 2. kyā yeh hamārī rel gārī hai ? 3. hamārī kaunsī gārī hai ? 4. yeh gārīāñ achchhī haiñ ; 5. yeh dāk gārī hai ; 6. hamko lambā safar karnā hai ; 7. safar kitnā lambā hai ? 8. maiñ nahīñ jāntā hūñ ; 9. yeh safar khūbsūrat hai ; 10. ham des ke na'e hisse meñ se jāte haiñ.

## 28a.

1. it is now time to go to the station ; 2. is this our train ? 3. which is our carriage ? 4. these carriages are good ; 5. this is the mail train ; 6. we have to travel a long way (=to us long journey to do is) ; 7. how long is the journey ? 8. I do not know ; 9. it is a beautiful journey ; 10. we go through a new part of the land.

## SOME USEFUL ADVERBS.

always	hameshā
	ham-ay-shah
already	paihle hī
	pai'h-lay hee
at once	fauran
	faw-ran
often	aksar
	ak sar

ever	kabhī
	kab-hee
never	kabhī nahīñ
	kab-hee na-hee <sup>ng</sup>
sometimes	kabhī kabhī
	kab-hee kab-hee
perhaps	shāyad
	shah-yad



soon	jald, jaldī djald, djal-dee	just <i>or</i>	} abhī ab-hee
		just now	
quickly	jaldī, jaldī se djal-dee, djal-dee say	too <i>or</i>	} nihāyat ne-hah-yat
		exceedingly	
slowly	āhistā ah-his-tah	by chance	ittifākan it-te-fah-kan

NOTE.—hī (or ī) can be added to some Adverbs to intensify the meaning, as : jald soon, jaldī or jaldhī very soon ; ab now, abhī just now. For other Adverbs and adverbial expressions, refer to List of Indispensable Words. See Index.

## 29.

1. maiñ ab ghar jātā hūñ ; 2. ham jald jā rahe haiñ ; 3. ab yeh karo ; 4. use jaldī (or jaldhī) lāo ; 5. us ne yeh fauran hī kiyā ; 6. maiñ yeh abhī kartā hūñ ; 7. us ne pahle hī yeh kar liyā hai.

## 29a.

1. I am going home now ; 2. we are going soon ; 3. do it now ; 4. bring it quickly ; 5. he did it at once ; 6. I am doing it now (just now) ; 7. he has done it already.

## 30.

1. āhistā boliye ; 2. āp nihāyat jaldī bolte haiñ ; 3. kyā āp kabhī Calcutte gaye haiñ ? 4. nahīñ, maiñ vahāñ kabhī nahīñ gayā ; 5. maiñ kabhī kabhī Banāras jātā hūñ ; 6. shāyad ham Bambaī jā rahe haiñ ; 7. wuh aksar hamāre ghar (par) ātā hai ; 8. amīr ādmī ke hameshā bahut dost hote haiñ.

## 30a.

1. please speak slowly ; 2. you speak too (*or* exceedingly) quickly ; 3. have you ever been (=gone) to Calcutta ? 4. no, I have never been (=gone) there ; 5. I sometimes go to Benares ; 6. perhaps we are going to Bombay ; 7. he often comes to our house ; 8. a rich man has always many friends (=of a rich man always many friends are).

## CONVERSATIONAL PHRASES.

In the Conversational Phrases, the Imitated Pronunciation will now be discontinued. Where necessary or advisable, the Imitated Pronunciation will be given in the Explanatory Notes.

- |  |  |
|--|--|
| What date is it ?                            | 1. <u>Āj kyā tārīkh</u> hai ?                    |
| These letters are not dated.                 | 2. In <u>khatoñ</u> par <u>tārīkh</u> nahīñ hai. |
| Will you post these letters for me ?         | 3. Kyā tum mere liye yeh <u>khat dāl</u> doge ?  |
| He will send the answer to-morrow.           | 4. Wuh kal jawāb bhej degā.                      |
| What do you call this thing ?                | 5. Tum us chīz ko kyā kai-hate ho ?              |
| What is that called in Hindustani ?          | 6. Isko Hindustānī meñ kyā kaihte haiñ ?         |
| It is difficult to remember all these names. | 7. In sab nāmōñ ko yād rakhnā mushkil hai.       |
| What is the lowest price ?                   | 8. Kam se kam dām kyā hai ?                      |
| How much will you take for it ?              | 9. Iske liye tum kyā loge ?                      |
| How do you sell these things ?               | 10. Yeh chīzeñ tum kaise bechte ho ?             |
| We have paid a high price.                   | 11. Ham ne zyādā dām diyā hai.                   |
| I cannot give it for less.                   | 12. Maiñ ise kam meñ nahīñ de saktā.             |

## Explanatory Notes to the above phrases.

1 literally, to-day what date is ? 2 lit., these letters on date not is ;  
 4 he to-morrow answer send will do ; 8 kam se kam, lowest ; lit., less  
 by less ; 9 kyā, what=how much ; 11 lit., by we more than price given is.

## PROGRESSIVE READING.

with Literal Translation and correct English Rendering.

The Imitated Pronunciation is now no longer necessary. In the case of words which may present any difficulty, the Imitated Pronunciation will be found in the foot-notes. Such words are marked 1, 2, 3, etc.

Ek bŭrhā ādmī badan se dublā aur kamzor thā.

An old man body by thin and weak was.

Usko betā na hone se rotī o kapre kī taraf se

Him son not having from bread and clothes of from

befikrī na thī. Wuh jaṅgal meṅ jāyā kartā thā

no-anxiety not was. He the forest in going used was

aur vahāṅ se sūkhā īndhan ikat-thā-kar ke

and there from dry fuel gathered having

lakarīoṅ ke bojhe ko sar par uthā-kar, bāzār

fire-sticks of bundle head on carrying, bazaar

meṅ lejā-kar bechā kartā thā. Ek roz gharīb

in take do selling used to. One day the poor

bŭrhā thakān se itnā taṅg-āyā ki usne bojhā

old man fatigue from so much worried became that he bundle

sar se girā-diyā. Wuh musibat meṅ chillāne

head from threw-off. He distress in to cry

lagā ki: "Ai maut! mujhe uthā-le aur duniyā

began (that): "Oh death! me lift up and world

kī taklīfoṅ se rihā'ī de." Uskī is khāhish par

of troubles from release give." His this wish at

yam ke dūt uske sāmne hāzir-hu'e aur

the god of death of the agents him before appeared and

us se pūchhne lage ki: "Ham kyūṅ bulāye

him asking began (that): "We why called

gaye haiñ?" Unkī darāvanī shakaleñ dekh-kar,  
to come are?" Their fearful appearances seeing,

būrhā kāñpne lagā aur un se bolā ki:  
the old man trembling began and them to spoke (that):

"Dosto! zarā is bojhe ko sar par uthāne meñ  
"Friends! just this bundle to head on lifting in

merī madad karo tā ki maiñ apne rāste par  
me help do so that I my (own) way on

chalne lagūñ. Āpkī barī meharbānī hogī aur  
walk can begin. You of great kindness would be and

maiñ āpkā tah-i-dil se mashkūr hūngā."  
I to-you bottom of heart from grateful shall be."

Correct English rendering of the above.

There was an old man who was thin and weak of body. He had no son to relieve him of the anxiety of providing food and clothes. He used to go into the forest (jungle) to gather dry sticks for fire-wood, and to carry the bundle on his head to sell in the bazaar. One day the poor old man was so distressed with weariness that he threw the bundle from his head and in his misery cried to the god of death to take him out of this troublesome world.

At his request the agents of death appeared before him and asked why he had called them. At the sight of their terrible appearance he began to tremble, and said: Friends, help me to lift this bundle on to my head, so that I may continue on my way. For your great kindness, I should be grateful from the bottom of my heart.

Mele meñ.—Āj sālānā mele kā din hai. Bahut  
Fair in.—To-day annual fair of day is. Many

saudāgar apnā māl bechne ko bāhar se āye  
merchants their wares to sell outside from come

haiñ. Ham ab Banārasī sārī, Kashmīrī shāl,  
are. We now Benares sarongs, Cashmere shawls,

aur Dhāke kī bārīk malmal apnī hasb pa-  
and Dacca of fine muslin each-one according to

sand kharīd sakeñge. Āspās ke mukāmoñ se  
liking buy will be able to. Neighbourhood of places from

hazāroñ gāuñ\* ke log melā dekhne ko āye haiñ.  
thousands villages of people fair see to come are.

Yeh unkī sādā zarūriyāt kā ilm hāsil karne  
This their simple wants of knowledge obtaining

kā achchā maukā hai. Subah ko yeh log  
of good opportunity is. In-the-morning these people

Gaṅgā meñ nahāte haiñ aur Brāhman puro-  
Ganges in bathing are and Brahmin priests

hitoñ ko dān dete haiñ. Se paihar ko yeh  
of charity giving are. In the afternoon these

apnī-apnī kharīdārī karte haiñ aur shām ko  
each-their purchases doing are and in the evening

Gaṅgā kī bhaktī ke bhajan gāte haiñ.  
Ganges to devotion of psalms singing are.

\* After numeral adjectives like twenty, a hundred, a thousand, the noun may be used in the singular or plural.

### Correct English rendering of the above.

At the Fair.—To-day is the day of the annual fair. Numerous merchants have come to sell their wares from other parts of the country. You will now be able to buy here the Benares Sari (sarongs), the Cashmere shawls and the Dacca fine muslin, according to your choice. Thousands of villagers from neighbouring places have come here to see the fair. It is a good opportunity for getting a knowledge of their simple wants. In the morning all these persons will bathe in the Ganges and give charity to Brahmin priests. In the afternoon they do their marketing, and in the evening they sing psalms of devotion to the Ganges.

## TENTH LESSON.

21.—The FUTURE TENSE is formed by adding the following terminations to the STEM of the verb :

	MASC. SING.	FEM. SING.	MASC. PLUR.	FEM. PLUR.
1st Person	ūṅgā oong-gah	ūṅgī oong-guee	eṅge eng-gay	eṅgīn eng-gueeng
3rd „	egā ay-gah	egī ay-guee	eṅge eng-gay	eṅgīn eng-gueeng

2nd Person	{ ordinary and intimate form	oge oh-gay	ogī oh-guee
2nd Person	{ respectful and polite form	eṅge eng-gay	eṅgīn eng-gueeng

## EXAMPLE.

I shall ( <i>or will</i> ) speak	maiṅ bolūṅgā or bolūṅgī
he will ( <i>or shall</i> ) speak	wuh boleḡā
she shall ( <i>or will</i> ) speak	wuh boleḡī
we shall ( <i>or will</i> ) speak	ham boleṅge or boleṅgīn
	{ tum bologe or bologī
you shall ( <i>or will</i> ) speak	{ āp boleṅge or boleṅgīn
they shall ( <i>or will</i> ) speak	ve boleṅge or boleṅgīn

In the case of *honā*, and some other verbs of which the stem ends in *e* or *o*, the above forms are contracted, thus :

I shall <i>or will</i> be	maiṅ hūṅgā or hūṅgī
he shall <i>or will</i> be	wuh hogā
she shall <i>or will</i> be	wuh hogī
we shall <i>or will</i> be	ham hoṅge or hoṅgīn
	{ tum hoge or hogī
you shall <i>or will</i> be	{ āp hoṅge or hongīn
they shall <i>or will</i> be	ve hoṅge or hongīn

day	din, ROZ, m.	to-morrow	{ kal
	din, rose	yesterday	{ kal
night	rāt, f.	morning	subah
	raht		su-bah
to-day	āj	evening	shām
	ahdj		shahm
to-night	ājrāt	noon	do paihar
	ahdj-raht		doh pai-har

afternoon	se paihar	midnight	ādhī-rāt
say pai-bar		ahd-hee-raht	
one of these days	ājkal meñ	(ahdj-kal maynə)	
IF	agar	OR	yā
a-gar		yah	

## 31.

1. maiñ do paihar taiyār hūñgā; 2. ham is se paihar masrūf hoñge; 3. kyā āp āj shām (or is shām ko) ghar par hoñge? 4. ve ājrāt theatar meñ na\* hoñge; 5. maiñ subah ghar par huñgā; 6. wuh āj vakt par na hogī.

\* na, short for nahīñ, NOT.

## 31a.

1. I shall be ready at noon; 2. we shall be busy this afternoon; 3. will you be at home this evening? 4. they will not be at the theatre to-night; 5. I shall be at home in the morning; 6. she will not be in time to-day.

## 32.

1. maiñ use yeh kahūñgā; 2. ham unheñ wuh na kaheñge; 3. wuh āj yā kal likhegā; 4. ham ājkal meñ likheñge; 5. maiñ āpke dost ke sāth jā'ūñgā; 6. wuh āpko yeh degī; 7. ham un chīzoñ ko becheñge; 8. maiñ yeh ghorā na kharīdūñgā.

## 32a.

1. I shall say it to him (=I shall tell him so); 2. we shall not say it to them (=we shall not tell them); 3. he will write to-day or to-morrow; 4. we shall write one of these days; 5. I shall go with your friend; 6. she will give it to you; 7. we shall sell those things; 8. I shall not buy this horse.

The **CONDITIONAL FUTURE** is the same as the Future, omitting the terminations *gā, ge, gī, gīñ*. Examples :

I should ( <i>or would</i> ) speak	main bolūñ
he should ( <i>or would</i> ) speak	wuh bole
we should ( <i>or would</i> ) speak	ham boleñ
you should ( <i>or would</i> ) speak	{ tum bolo
	{ āp boleñ
they should ( <i>or would</i> ) speak	ve boleñ
if I speak <i>or</i> if I should speak	agar maiñ bolūñ, etc.

The **CONDITIONAL PAST** is expressed by the Present Participle of the verb, generally preceded by *agar, if*.

if I spoke *or* if I had spoken, etc. *agar maiñ boltā or boltī, etc*

season	mausim, m.	to wear	paihnanā
maw-sim			pai'h-na-nah
summer	garmī, f.	clothes	kapre, m.
(hot season) gar-mee			kap-ray
rainy season	barsāt, f.	woollen	ūnī
bar-saht			oo-nee
winter	jārā, m.	cotton	sūtī
(cold season) jah-rah			soo-tee

### 33.

1. Hindustān meñ tīn mausim hote haiñ. 2. Garmī March se Jūn tak raihtī hai. 3. Barsāt Julāī se Aktūbar tak raihtī hai. 4. Jārā Navambar se Farvarī tak raihtā hai. 5. Hindustānī log garmī aur barsāt meñ sūtī kapre istimāl karte haiñ. 6. Jāre meñ Hindustānī log ūnī kapre paihnate haiñ.

### 33a.

1. There are three seasons in India. 2. The hot season (summer) is from March to June. 3. The rainy season is from July to October. 4. The cold season (winter) is from November to February. 5. Indian people use cotton clothes in the hot and rainy seasons. 6. In the cold season Indian people wear woollen clothes.



## CONVERSATIONAL PHRASES.

This is a cheap article.	1. Yeh ek sasti chīz hai.
That is good enough.	2. Wuh kāfī achchhī hai.
This is not good enough.	3. Yeh kāfī achchhā nahīn hai.
Show me something better.	4. Mujhe kuchh zyādā achchhī chīz dikhāo.
Who has paid you ?	5. Tumko kisne dām diyā hai ?
We have paid for all the luggage.	6. Ham ne sab asbāb kā dām diyā hai.
Have you told the carrier (porter) to come ?	7. Kyā tum ne baire ko āne ke liye kahā hai ?
I told him an hour ago.	8. Ek ghantā huā maiñ ne usko kahā.
Did you hear what I said ?	9. Maiñ ne jo kahā kyā tum ne sunā ?
I have called you many times.	10. Maiñ ne tumko bār bār bulāyā hai.
Listen when I speak to you.	11. Jab maiñ tum se bolūñ tab suno.
It is very late, we will go home now.	12. Bahut der huī, ab ham ghar jāēnge.
I bought this ring yesterday.	13. Maiñ yeh āngū thī kal kharidī thī.
I want to change it.	14. Maiñ ise badalnā chāhtā hūñ.

## Explanatory Notes to the above Phrases.

4 literally, to me some more good thing show ; 5 lit., to you, by whom price given is ? 9 lit., I what said you heard ? 11 lit., when I to you speak, then hear ; 12 *bahut der huī*=much lateness is.

- |  |   |
|--|---|
| Which of the two do you like best ?          | 1. In donoñ meñ tum ko kaun ziyādā pasand     |
| This one or that one ?                       | 2. Yeh yā wuh ? [hai ?                        |
| I like them both.                            | 3. Mujhe donoñ pasand haiñ.                   |
| The one is as good as the other.             | 4. Yeh utnī hī achchhī hai jitnī ki wuh.      |
| How much are these I like these. [beads ?    | 5. Yeh dāne kitne ke haiñ ?                   |
| I do not like those.                         | 6. Maiñ inheñ pasand kartā hūñ.               |
| How many rupees have I to pay ?              | 7. Maiñ unheñ pasand nahīñ kartā.             |
| Wrap them up, please.                        | 8. Mujhe kitne rupaye dene haiñ ?             |
| Please send the parcel to the hotel.         | 9. Inko lapet dījiye.                         |
| Let him go.                                  | 10. Pārsal hotal ho bhej dījiye.              |
| Let him do as he likes.                      | 11. Usko jāne do.                             |
| Will you allow me to do it ?                 | 12. Jaisā wuh chāhe use karne do.             |
| I allow you to do it.                        | 13. Kyā āp mujhko yeh karne deñge ?           |
| We were obliged to leave early this morning. | 14. Maiñ tumko yeh karne detā hūñ.            |
| I was obliged to do it.                      | 15. Hamko āj alassubah rukhsat honā parā thā. |
|  | 16. Mujhe yeh karnā parā thā.                 |

#### Explanatory Notes to the above Phrases.

1 literally, the two in, you which more like do ? 4 for 'as good as,' see Lesson 12 ; 8 in Hindustani, 'to pay' is rendered by 'to give,' denā.

## PROGRESSIVE READING,

with Literal Translation and correct English Rendering.

Logoñ kī zubānī sunā-jātā hai ki kuchh sāl  
 People of from the tongue to be heard is that some years  
 hue ek chhote se kasbe meñ ek kazī raihtā  
 ago one small little-town in a magistrate used to  
 thā jis meñ apnī kuchh bhī akal na thī.  
 live whom in himself some-what intelligence not was.

Wuh kitāboñ ke lafzoñ meñ yakīn kartā thā  
 He books of words in believe used to

aur unko amal meñ lātā thā. Ek dafā uskī  
 and them action in to bring. Once his

āñkhoñ ko ek kitāb meñ ek fikrā nazar āyā  
 eyes to, a book in, one sentence visible became

jiskā matlab yeh thā ki jis shakhs kā chhotā  
 of which the meaning this was that any person of small

sar ho aur lambī dārhi ho wuh zarur bewa-  
 head being and long beard being he necessarily fool

kūf hotā hai. Kāzī ne apne āp ko ā'īne meñ  
 is. The magistrate his own self looking-glass in

dekh-kar kahā ki: Merā sar chhotā hai, aur  
 seeing said (that): My head small is, and

dārhi lambī hai; sar kā barhānā nāmumkin  
 beard long is; head of increasing impossible

hai lekin dārhi ko chhotī kar saktā hūñ. Chu-  
 is but beard to small make can do. Ac-

nāche usne kainchī talāsh kī, magar kainchī  
 cordingly he scissors for searched, however scissors

na milī. Jab aur kuchh samajh meñ na āyā  
 not were found. When anything else mind in not came  
 to usne ek hāth se ādhī dārhi ko dhak kar,  
 then he one hand with half of beard covered having,  
 bākī ādhī ko diyā-salā'ī se āg lagā-dī. Jab  
 remaining half to match with fire set. When  
 bāloñ ke jalne se sholā kā sek hāth ko pa-  
 hairs of burning with flame of heat hand to  
 huñchā, to usne hāth hatā liyā aur uski  
 reached, then he hand withdrew and his  
 kul dārhi jal-gayī. Kāzī nihāyat shar-  
 whole beard burned was. The magistrate extremely  
 mindā huā kyūñki is vāke se uskī be-  
 ashamed was because this event by his  
 wakūfī pūrī-taur-se zāhir ho gayī.  
 folly completely manifest to be came.

Correct English rendering of the above.

People say that some years ago there lived in a small town a magistrate who had no intelligence whatever, and who used to believe anything that was written in a book, and then act upon it.

One day his eyes fell on a sentence in a book, the meaning of which was, that if a person had a small head and a long beard, he must of necessity be a fool.

The magistrate seeing himself in a looking-glass, said : Certainly my head is small and my beard is long. It is impossible to make my head larger, but I can make my beard shorter. Accordingly he searched for a pair of scissors, but no scissors were to be found. As he could not think of anything else, he covered one half of his beard with one hand, and with a match set fire to the other half. When the flame of the burning hair reached his hand, he withdrew it, and the whole beard was burnt.

Then the magistrate was extremely ashamed, because by this fact his folly became completely manifest.

## ELEVENTH LESSON.

- |   |  |
|---|--|
| 1. CAN, TO BE ABLE TO                             | saknā (sack-nah)                                       |
| 2. TO WANT, WISH or DESIRE TO                     | chāhnā (chah'h-nah)                                    |
| 3. TO WANT or NEED<br>(=to be in need of)         | zarūrat honā<br>za-roo-rat ho-nah                      |
| 4. MAY, TO BE ALLOWED TO<br>(=to have permission) | ijāzat honā<br>e-jah-zat ho-nah                        |
| 5. MUST, OUGHT, to be obliged to                  | chāhiye (chah-he-yay)<br>(invariable) = 'necessary is' |
- zarūrat, f.=need ; ijāzat, f.=permission.

## 22.—REMARKS ON THE ABOVE VERBS.

1.—The Verb preceding saknā is used in the stem form only, and saknā has the conjugation. Examples :

I shall be able to buy it	maiñ yeh <u>kharīd</u> sakūñgā
he will be able to go	wuh jā sakegā
we shall be able to do it	ham yeh kar sakeñge
they cannot sell it	ve yeh nahīñ bech sakte haiñ

2.—chāhnā is conjugated in the ordinary way.

I want or wish to sing	maiñ gānā chāhtā hūñ (=I to sing desiring am)
they want or wish to speak	ve bolnā chāhte haiñ (=they to speak desiring are)
we want or wish to buy	ham <u>kharīdnā</u> chāhte haiñ (=we to buy desiring are)

3.—In sentences with zarūrat honā, the Subject is put in the OBJECTIVE Case. Examples :

I want or need books	mujhe kitāboñ kī zarūrat hai (=to me of books need is)
we want or need a carriage	hameñ gārī kī zarūrat hai (=to us a carriage of need is)

4.—The same applies to the use of ijāzat honā.

May I see this book ?	Kyā mujhe is kitāb ko dekhne kī ijāzat hai ? (=whether to me this book of to see permission is)
Are we allowed or have we permission to go ?	Kyā hameñ jāne kī ijāzat hai ? (=whether to us to go permission is)



kamre kī zarūrat hai? 12. kyā tumko kuchh rupaye kī zarūrat hai?

## 35a.

1. you must speak to-day; 2. we must do it; 3. I ought to do it; 4. you will have to go; 5. he will have to do it; 6. I shall have to buy it; 7. you are bound to see it; 8. I cannot open the door; 9. shut the door; 10. they want to meet you; 11. do you want a room in this hotel? 12. do you want any (=some) money?

week	haftā, m. haf-tah	minute	minat, m. min-att
month	mahīnā, m. ma-hee-nah	second	secañd, m. say-kangd
year	sāl, m. sahl	twenty-four	chaubīs chaw-bees
hour	ghantā, m. g'han-tah	sixty	sāth saht'h
	equal	barābar	(bar-ah-bar)

NOTE.—When stating a general fact use hotā hai (is being), or hote haiñ (are being), instead of merely hai, haiñ.

## 36.

1. ek sāl meñ bārah mahīne hote haiñ; 2. ek mahīne\* meñ chār hafte hote haiñ; 3. ek haftā sāt dinoñ ke barābar hotā hai; 4. ek din o rāt (=din aur rāt) meñ chaubīs ghante hote haiñ; 5. ek ghantā sāth minat hotā hai; 6. ek minat meñ sāth secañd hote haiñ.

\*Before a Preposition final ā changes into e.

## 36a.

1. a year has twelve months (*literally*, a year in, twelve months are); 2. a month has four weeks (*lit.* a month in, four weeks are); 3. a week has seven days (*lit.* one week, seven days equal is); 4. a day and night have twenty-four hours; 5. an hour has sixty minutes; 6. a minute has sixty seconds (*lit.* a minute in, sixty seconds are).

forest	jaṅgal, m.	near	nazdīk
	jaṅg-gal		naz-deek
tree	darak <u>ht</u> , m.	only	sirf
	da-rah'cht		sirf
village	gāuṅ,* m.	different	mukhtalif
	gah-ung		muh'ch-ta-lif
road	sarak, m.	generally	ām taur par
	sa-rak		ahm tawr par
path	rāstā, m.	sacred	pāk
	rahs-tah		pahk
footpath	pagdañdī, f.	canal	naihar, f.
	pag-danḡ-dee		nai-har
animal	jānvar, m.	bullet	golī, f.
	jahn-var		goh-lee
peacock	mor, m.	to shoot	golī chalānā
	mohr		goh-lee cha-lah-nah
monkey	bandar, m.	to reach	pahuñchnā
	ban-dar		pa-hungch-nah

any other part      kisī aur hisse (kis-ee awr his-say)

\*gāuṅ, singular ; gāoṅ, plural. The singular form can be used with a plural meaning.

### 37.

1. Hindustān meñ bare bare jaṅgal haiñ. 2. Yeh jaṅgal shaiharoṅ aur gāoṅ ke bahut nazdīk nahīñ haiñ. 3. Hindustān ke ek hisse ke darakht kisī aur hisse ke darakhtoñ se mukhtalif haiñ. 4. Hindustān meñ sarakeñ ām taur par achchhī haiñ.

### 37a.

1. There are large forests in India. 2. These forests are not very near to towns and villages. 3. The trees in one part of India are different from those in any other part. 4. The roads in India are generally good.



## 38.

1. Jaṅgaloñ meñ rāste sirf pagdandiāñ haiñ. 2. Us gāuñ ko pahuñchne ke liye naihar se pagdañdī par jānā. 3. Mor aur bandar Hinduoñ ke liye pāk jānvar haiñ. 4. Un par kabhī goli nahīñ chalānī chāhiye.

## 38a.

1. The paths in forests are only footpaths. 2. To reach that village go by the footpath by the canal. 3. Peacocks and monkeys are sacred animals with the Indians. 4. They must never be shot (=them on ever bullet not shot must be).

river	daryā, m.	shipping	jahāzī
dar-yah		ja-hah-zee	
boat	kishtī, f.	business	kār o bār, m.
kish-tee		kahr oh bahr	
steamboat	agnbot, f.	sea	samandar, m.
(=fire boat)	a-gun-boht	sa-man-dar	
ship	jahāz, m.	wild animals	jaṅglī jānvar
ja-hahz		jang-lee jahn-var	

## 39.

1. Calcutte se Peshāwar tak sarak bahut umdā (fine) hai. 2. Chhotī kishitiāñ is daryā meñ ūpar (up) ko ā saktī haiñ. 3. Bare agnbot aur jahāz ūpar ko daryā meñ nahīñ ā sakte. 4. Jahāzī kār o bār Firaṅgī logoñ ke hāth (hands) meñ hai. 5. Jaṅgaloñ meñ jaṅglī jānvar bakasrat haiñ.

## 39a.

1. The road from Calcutta to Peshawar is very fine. 2. Small boats can come up this river. 3. Big steamboats and ships cannot come up the river. 4. The shipping business is in the hands of Europeans. 5. Wild animals abound in the forests.

# CONVERSATIONAL PHRASES.

- |  |   |
|--|---|
| Many Englishmen like to learn Hindustani.      | 1. Bahut Añgrez Hindustānī sīkhnā pasand karte haiñ.            |
| This Englishman cannot speak our language.     | 2. Yeh Añgrez hamārī zubān nahiñ bol saktā.                     |
| Can you read my writing?                       | 3. Kyā āp merā dastkhat parh sakte haiñ?                        |
| My friend can speak a little English.          | 4. Merā dost thori thori Añgrezī bol saktā hai.                 |
| Can you speak English?                         | 5. Kyā tum Añgrezī bol sakte ho?                                |
| Can you understand me when I speak to you?     | 6. Jab maiñ tum se boltā hūñ tab kyā tum mujhe samajh sakte ho? |
| My servant must be able to understand English. | 7. Yeh zarūrī hai ki merā naukār Añgrezī samjhe.                |
| I can understand you.                          | 8. Maiñ tumheñ samajh saktā hūñ.                                |
| Where did you learn to speak English?          | 9. Tum ne Añgrezī bolnā kahāñ sikhā?                            |
| You speak it very well.                        | 10. Tum wuh bahūtachchhi tarah bolte ho.                        |
| The servant is bringing bread and wine.        | 11. Naukar rotī aur sharāb lātā hai.                            |
| Will you drink wine or water?                  | 12. Āp sharāb piyeñge yā pānī?                                  |

## Explanatory Notes to the above Phrases.

6 literally, when I you to speaking am, then you me understand able are? 7. lit., it is necessary that my servant English understands.

- |  |   |
|--|---|
| Get the breakfast ready.                             | 1. Hazarī taiyār karo.                              |
| Bring butter and bread.                              | 2. Makkhan aur rotī lāo.                            |
| Give me a cup of tea.                                | 3. Mujhe chā kā ek pyālā do.                        |
| This gentleman prefers coffee.                       | 4. Yeh sāhib kahwā pasand karte haiñ.               |
| Do not forget the sugar and the milk.                | 5. Chīnī aur dūdh mat bhūlnā.                       |
| Put knives, forks and spoons on the table.           | 6. Mez par chhuri, kañte aur chammach rakho.        |
| Salt, mustard, pepper and vinegar are on the table.  | 7. Namak, rā'ī, mirch aur sirkā mez par haiñ.       |
| Tell the cook to have dinner ready at eight o'clock. | 8. Bāvarchī ko kaho ki āth baje khānā taiyār rakhe. |
| Dinner is ready, sir.                                | 9. Sāhib, khānā taiyār hai.                         |
| The soup is not hot.                                 | 10. Shorbā garm nahīñ hai.                          |
| The meat is not cooked enough.                       | 11. Gosht kāfī nahīñ pakā hai.                      |
| These vegetables are very good.                      | 12. Yeh tarkariyāñ bahut achchhī haiñ.              |
| Give me some more.                                   | 13. Mujhe kuchh aur do.                             |
| Give me a clean plate.                               | 14. Mujhe sāf rikābī do.                            |
| What fruits are in season now ?                      | 15. Ājkal kin phaloñ kā mausim hai.                 |
| Apples, pears, bananas, lemons.                      | 16. Seva, nāshpātī, kelā, nībū.                     |

#### Explanatory Notes to the above Phrases.

3 literally, me tea of a cup give ; 4 lit., this gentleman coffee likes to get ; 8 lit., to cook say that eight struck dinner ready put ; 13 idiomatically MORE is sometimes rendered by aur (AND) ; 15 lit., at present which fruits of season is ?

## PROGRESSIVE READING,

with Literal Translation and correct English Rendering.

Ek darbārī ne bādshāh se kahā ki:      Huzūr,  
A      courtier                      king      to said (that): Your Majesty,

mere pās un logoñ kī fihrist<sup>1</sup> hai jinhoñ ne  
my possession in those people of      list      is,      who

āpke bāre meñ beadbī<sup>2</sup> se guftgū kī hai. Bād-  
you      about      in      disrespect with talk done      is.      The

shāh ne jawāb diyā ki: Maiñ tumhārī wafādārī  
king                      reply      gave (that):      I                      your                      loyalty

pasand kartā hūñ, lekin kyā tum ne un logoñ ke  
appreciate doing      am,      but (what)      you by, those people of

ausāf kī fihrist<sup>1</sup> bhī rakhī hai? Jawāb diyā:  
merits of      list                      also      kept      is?      Answer      gave:

Nahīñ, aisā maiñ ne nahīñ kiyā. Bādshāh ne  
No,                      so                      I                      not                      did.      The king

jawāb diyā:      To maiñ un ke aiboñ<sup>3</sup> kī  
reply                      gave:                      Then      I                      their shortcomings of,

fihrist      bhī      nahīñ      rakhnā      chāhtā.  
list                      also                      not                      to keep                      wish.

1 fihrist, pronounce: fi-he-risť;      2 beadbī, pron. bay-ad-bee;

3 aiboñ, pron. ai-bong.

Correct English rendering of the above.

A courtier said to his king: Your Majesty, I have a list of the people who have spoken disrespectfully of you. I appreciate your loyalty, answered the king, but have you also kept a list of their merits? No, I have not done so, he answered. Then, said the king, I do not wish a list of their shortcomings to be kept either.

Ek mallāh Hindustān ko jā rahā thā. Ek  
A sailor India to going was. A

shaihrī ne kahā ki : Samandar ko jāne kī  
townsman said (that) : Sea to going of

tumheñ kaise himmat hotī hai. Tumhare bāp  
you how daring is. Your father

aur bābā donoñ samandar meñ dūb kar mare  
and grandfather both sea in drowned dead

the. Mallāh ne jawāb diyā : Ai dost ! batā'o ;  
were. The sailor reply gave : Oh friend ! just say (tell me),

tumhare bāp kahāñ mare the ? Kahā : Wuh  
your father where dead was ? Said : He

aman se bistar par mare the. Mallāh ne  
peace with bed in dead was. The sailor

pūchhā : Aur tumhare bābā wuh kahāñ mare  
asked : And your grandfather he where dead

the ? Jawāb diyā : Wuh bhī vaise hī mare  
was ? Reply gave : He also in the same manner dead

the. Mallāh ne kahā : Kyā yehī vākiyā hai ? To  
was. The sailor said : What this fact is ? Then

bistar par jāne kī tumhārī himmat kaise hotī hai  
bed in going of your daring how becomes !

---

Correct English rendering of the above.

A sailor was going to India. A townsman said (to him) : How dare you go to sea, your father and grandfather both having died at sea ! The sailor answered : Well, friend, where did your father die ? He died peacefully in his bed, was the reply. And your grandfather, where did he die ? He died in the same way. What, said the sailor, is that a fact ? How then dare you go to bed !

## TWELFTH LESSON.

### 23.—THE COMPARISON OF ADJECTIVES.

In forming the degrees of Comparison, the Adjective undergoes no change.

The COMPARATIVE is expressed by *se ziyādā*, which means 'more than' (lit. than more). (say ze-yah-dah)

The SUPERLATIVE is expressed by *sab se ziyādā*, which means 'more than all' (lit. all than more).

#### EXAMPLES.

this room is larger than      *yeh kamrā us kamre se*  
that room      *ziyādā barā hai.*

(literally, this room that room than more large is)

his room is the largest      *uskā kamrā sab se ziyādā*  
   *barā hai.*

(literally, his room all than more large is)

NOTE.—Idiomatically *se* and *sab se* are often used without the addition of *ziyādā*, this latter word being understood.

*ziyādā* may also be spelt as *zyadā*.

new	<i>nayā</i> na-yah	low	<i>nīchā</i> nee-chah
old	<i>būrhā</i> , * <i>purānā</i> * boor-hah    pu-rah-nah	learned	<i>ālim</i> ah-lim
high	<i>ūñchā</i> oong-chah	clever	<i>hoshiyār</i> hoh-she-yahr

\**būrhā* applies to living beings; *purānā* applies to things.

#### 40.

1. *yeh ādmī us ādmī se ziyādā ālim hai* ; 2. *yeh makān us makān se ziyādā ūñchā hai* ;
3. *kyā yeh galī us galī se ziyādā purānī hai* ?
4. *yeh galī shaihar meñ sab se ziyādā purānī hai.*

#### 40a.

1. this man is more learned than that man (literally, this man that man than more learned is) ;
2. this house is higher than that house (lit., this house that house than more high is) ;
3. is this street older than that street ? (lit., what,

this street that street than more old is)? 4. it is the oldest street in the town (lit., this street town in all than more old is).

24.—The SUPERLATIVE can also be expressed by the repetition of the adjective with **SE** between the two words :

the highest tree	uñchā se uñchā darakh̃t
the poorest child	gharīb se gharīb bachohā
the newest (latest) fashion	nayī se nayī chāl (chahl) or nayā se nayā faishan (fai-shan)

The method of repeating the adjective is also sometimes used to convey emphasis, as :

very large	bārā bārā	very low	nīchā nīchā
------------	-----------	----------	-------------

25.—AS ... AS (or SO ... AS) can be expressed in two ways, namely :

1. utnā hī ... jitnā ki (ut-nah hee ... jit-nah ke)
2. vaisā ... jaisā ki (vai-sah ... jai-sah ke)

The first is the more usual form. Examples :

as large as	utnā hī bārā jitnī ki
as cheap as	vaisā sastā jaisā ki

Occasionally **ki** is omitted after **jaisā**.

26.—GOOD and BAD have, besides the regular construction, also an irregular form of comparison.

GOOD achchhā	BETTER behtar	BEST behtarīn
ach-ch'hah	bay'h-tar	bay'h-ta-reen
BAD burā	WORSE badtar	WORST badtarīn
bur-ah	bad-tar	bad-ta-reen

#### 41.

1. yeh kitāb utnī hī achchhī hai jitnī ki wuh; 2. merī kitāb behtar hai; 3. uskī behtarīn hai; 4. āpkā naukār vaisā hī burā hai jaisā ki merā; 5. mere bhāī kā badtarīn hai; 6. yeh ghorā utnā hī kīmtī\* hai jitnā ki wuh; 7. mere pās utnā hī rupayā hai jitnā ki āpke pās; 8. tumhare dost ke pās sab se ziyādā hai.

\* kīmtī (keem-tee), valuable.

## 41a.

1. this book is as good as that (book) ; 2. my book is better ; 3. his is the best ; 4. your servant is as bad as mine ; 5. my brother's (servant) is the worst ; 6. this horse is as valuable as that (horse) ; 7. I have (=in my possession is) as much money as you have (=in your possession is) ; 8. your friend has the most.

27.—IN COMPARISON WITH is expressed by  
**ke mukāble meñ** (kay mu-kah-blai may<sup>ng</sup>)

COMPARED WITH is expressed by  
**banisbat ... ke** (ba-nis-bat...kay) *or* **ke banisbat**

These two expressions are not much used in English, but they frequently occur in Hindustani.

monkey ban-dar	bandar, m.	parrot toh-tah	totā, m.
elephant hah-t'hee	hāthī, m.	bird che-re-yah	chiriyā, f.
dog kut-tah	kuttā, m.	sharp (clever) chah-lahk	chālāk
cat bil-lee	billī, f.	dear (beloved) p'yah-rah	pyārā

When a general assertion is made, or a natural fact stated, the English words IS and ARE are rendered by **hotā hai** *or* **hotī hai** (is being), and **hote haiñ** *or* **hotī haiñ** (are being). Examples :

Monkeys are clever *or* sharp. Bandar chālāk hote haiñ.

The Indian loves parrots (= Hindustānī ko totā pyārā hotā hai.

(=by the Indian the parrot beloved (being) is.

## 42.

1. Bandar kutte\* se ziyādā chālāk hotā hai.
2. Yeh bandar sab se chālāk hai.
3. Hāthī Afrīcā meñ Hīndustān se ziyādā bakasrat hote haiñ.
4. Yeh kuttā banisbat us kutte ke ziyādā khūb

\*Remember that final ā changes into e when followed by a Preposition.



sūrat hai. 5. Yeh kuttā us kutte ke mukāble  
meñ ziyādā chālāk hai. 6. Hinduoñ ko tote bil-  
lioñ se ziyādā pyāre hote haiñ.

## 42a.

1. The monkey is sharper than the dog. 2. This mon-  
key is the sharpest (cleverest). 3. Elephants are more  
abundant in Africa than in India. 4. This dog compared  
with that dog is more beautiful. 5. This dog in comparison  
with that dog is the sharper (of the two). 6. To the Hin-  
dus, parrots are dearer than cats.

## FURTHER USEFUL WORDS.

each	har	no one	ko'ī nahīñ
	har	nobody	koh-ee na-heeng
each one	har ek	every one	sab ko'ī
every one	har ayk		sab koh-ee
all	sab	something	kuchh
	sab		kutch'h
a few	chañd	nothing	kuchh nahīñ
	changd		kutch'h na-heeng
both	donoñ	the whole, all	kul
	doh-nong		kul
some, any	ko'ī	several	ka'ī
	koh-ee		ka-ee

## 43.

1. Ko'ī nahīñ jāntā hai ki wuh kaun hai. 2.  
Har ek ne yeh kahā, *or* har ek yeh kaihtā thā.  
3. Yeh donoñ ādmī bahut ālim haiñ. 4. Ka'ī log  
mele meñ gaye. 5. Sab bachchoñ ke pās phūl the.

## 43a.

1. Nobody knows who it is (=no one knowing is that  
he who is). 2. Every one said so (=it), *or* every one was  
saying it. 3. Both these men are very learned. 4. Several  
people went to the fair. 5. All the children had flowers  
(=in possession of flowers were).

## CONVERSATIONAL PHRASES.

At the Post Office.	1. Dāk <u>khāne</u> par.
Are there any letters for me ?	2. Kyā merī ko'ī chitthiāñ haiñ ?
Yes, I have several letters for you.	3. Hāñ, āp ke liye mere pās ka'ī chitthiāñ haiñ.
How much is the postage to England ?	4. İnglistān kā dāk mah-sūl kyā hai ?
At present the postage is two annas.	5. Ājkal dāk mahsūl do āne hai.
Give me twelve stamps of two annas each.	6. Mujhe do do āne ke bā-rah tikat do.
Give me some stamped envelopes.	7. Mujhe kuchh tikatdār lifāfe do.
Also twelve postcards.	8. Bārah post card bhī.
I want to send a cable (telegram) to London.	9. Maiñ Landan ko tār bhejnā chāhtā hūñ.
A telegram to London costs ten annas per word.	10. Landan ko tār dene meñ fī lafz das āne lagte haiñ.
I want to register this letter.	11. Maiñ is <u>khat</u> ko ragistar karānā chāhtā hūñ.
Have you any change ?	12. Kyā tumhāre pās rez-gārī hai ?
You can change money here.	13. Tum yahāñ rupayā badal sakte ho.
Will you do it for me ?	14. Kyā tum mere liye yeh kar doge ?

## Explanatory Notes to the above Phrases.

4 dāk mahsūl=post charges ; 6 literally, me two each annas of twelve stamps give : do do=two each ; 7 lifāfe (li-fah-fay), envelopes ; 12 lit., what your possession in change is ? rezgārī (rayz-gah-ree) change.

- |   |  |
|---|--|
| I must learn this by heart.                     | 1. Mujhe yeh bazabān yād kar lenā chāhiye.         |
| These phrases are very useful.                  | 2. Yeh fikre bahut fā'idemand haiñ.                |
| Write down all the words. [self.                | 3. Sab lafz likho.                                 |
| You must do it your-                            | 4. Tum ko yeh <u>khud</u> hī karnā chāhiye.        |
| Did you know that ?                             | 5. Kyā tum ko wuh mā-lūm thā ?                     |
| He ought to know better.                        | 6. Usko behtar jānanā chāhiye.                     |
| Do not hurry.                                   | 7. Jaldī mat karo.                                 |
| There is time enough.                           | 8. Kāfī vakt hai.                                  |
| He will do as much as he can.                   | 9. Wuh jitnā kar saktā hai utnā karegā.            |
| It is very hot here.                            | 10. Yahāñ barī garmī hai.                          |
| One has to get used to the great heat of India. | 11. Hindustān kī barī garmī kā ādī honā partā hai. |
| Shall I come to see you to-day ?                | 12. Kyā āj maiñ tumhāre pās ā'ūñ ?                 |
| Will you be at home to-morrow ?                 | 13. Kyā kal āp ghar par hoñge ?                    |
| I shall be pleased to see you.                  | 14. Tumheñ dekh karmujhe <u>khushī</u> hogī.       |
| He is afraid to speak.                          | 15. Wuh bolne se dartā hai.                        |
| I want to ask you something.                    | 16. Maiñ tum se kuchh pūchhnā chāhtā hūñ.          |

#### Explanatory Notes to the above Phrases.

1 bazabān yād kar lenā, literally, by tongue learning to take do =to learn by heart ; 2 fā'idemand (fah-e-day-mand), useful ; 5 lit., what to you that known was ? 7 lit., quickly not do ; 9 lit., he as much as do can, will do.

# PROGRESSIVE READING,

with Literal Translation and correct English Rendering.

Purāne zamāne meñ ek bādshāh ke darbār  
Old times in a king of the court

meñ ek vazīr thā jiskā Khudā meñ kāmīl  
in a minister was who God in, perfect

yakīn thā. Wuh vazīr har bure bhale  
faith had. That minister every bad (or) good

mauke par yeh kahā kartā thā ki jo kuchh  
occasion at this say used was, that whatever

Khudā kartā hai, wuh hameshā bhalā'ī ke  
God doing is, that always good

liye hai. Ek dafā bādshāh kī ek uñgli  
for is. Once the king of one finger

tez chākū se kat-gayī. Vazīr ne apnī ādat  
sharp knife by cut off. The minister his (own) habit

ke mutābik is par kahā ki : Apkī uñgli  
according to this on said that : Your finger

kā kat-jānā āpke fā'ide ke liye hai. Bād-  
of cut off being your advantage for is. The

shāh vazīr par bahut khafā huā, aur usko  
king the minister with very angry became and him

apnī saltanat se nikāl-diyā. Kuchh dinoñ ke  
his kingdom from expelled. Some days

bād bādshāh shikār ke pīchhe ghorā daurātā  
after the king game after horse gallop-

luā apnī sarhad se bāhar nikāl gayā aur  
ing his (own) frontier from beyond crossing went and

vaihshioñ ke hāthoñ meñ jā-parā. Ve vaihshī  
 savages of hands in fell. These savages  
 usko, apne mazhab ke mutābik, kurbān karnā  
 him, their (own) religion according to, to sacrifice  
 chāhte the; lekin jab uske badan ko unhoñ  
 wanted; but when his body they  
 ne mulāhizā kiya to dekhā ki uskī ek uñglī  
 examined then saw that his one finger  
 kam hai, aur is liye kurbānī ke lā'ik nahiñ  
 short is, and therefore sacrifice of fit not  
 hai. Unhoñ ne usko chhor-diyā aur apne  
 is. They him released and their  
 logoñ ke hamrāh, uskī sarhad ke āndar  
 people in company of, his frontier inside  
 pahuñchā-diyā. Bādshāh ne apne vazīr  
 reached (=took). The king his (own) minister  
 ko ab yādkiya aur usko bulā kar us  
 now remembered and him called doing him  
 se muāfi mangī aur usko khūb hī inām  
 from pardon begged and to him many gifts  
 diye. Vazīr ne kahā ki: Jo kuchh bhī-  
 gave. The minister said (that): Whatever hap-  
 huā wuh sab bhalā'ī ke liye thā. Huzūr  
 pened that all good for was. Your Majesty  
 ko afsos karnā thīk nahiñ hai.  
 grief to do proper not is.

Correct English rendering of the above.

In olden times there was a king at whose court was a minister who had perfect faith in God. On every occasion, bad or good,

he used to say that whatever God did was for good. Once the king cut off one of his fingers with a sharp knife. The minister, according to his habit, said : The loss of your finger will be to your advantage. Then the king was very angry with his minister, and expelled him from his kingdom.

Some days after, the king went hunting, and as his horse galloped beyond the frontier, the king fell into the hands of savages. In accordance with their religion, the savages were going to make a sacrifice of him. But, on examining his body, they found that he lacked one finger, and therefore was not fit for sacrifice. They released him, and in company with their people took him back to within his own borders.

The king now remembered his minister, and having recalled him begged his pardon and loaded him with gifts. The minister said : Whatever has happened has been for the best and your majesty must not grieve over it.

---

Ek naujavān ne apnī daulat barbād kar  
A young man his fortune waste done

ke kahā ki : Mujhe khauf<sup>1</sup> hai ki mujhe  
said (that) : Me fear is that me (—I)

bhikhārī ho kar marnā paregā.<sup>2</sup> Ek dost  
beggar being die shall be obliged. A friend

ne jawāb diyā : Yeh to sab se kharāb  
reply gave : This (then) all of bad

bāt nahīn hai. Tumheñ bhikhārī rah ke zindā  
thing not is. You beggar being living

raihnā paregā ; yeh aur bhī kharāb hai.  
remain shall be obliged ; this more than bad is.

1 khauf, pronounce : h'chawf. 2 paranā, to fall, to be obliged.

---

**Correct English rendering of the above.**

A young man who had wasted his fortune said : I fear that I shall die a beggar. That is not the worst, answered a friend. You will have to live a beggar, that is far worse.

## CARDINAL NUMBERS.

1 ek ayk	20 bīs bees	39 untālīs un-tah-lees
2 do doh	21 ikkīs ik-kees	40 chālīs chah-lees
3 tīn teen	22 bā'īs bah-ees	41 iktālīs ik-tah-lees
4 chār chahr	23 te'īs tay-ees	42 bi'ālīs be-ah-lees
5 pāñch pahngch	24 chaubīs chaw-bees	43 tetālīs tay-tah-lees
6 chhe ch'hay	25 pachchīs pach-chees	44 chavālīs cha-vah-lees
7 sāt saht	26 chhabbīs ch'hab-bees	45 painṭālīs paing-tah-lees
8 āth aht'h	27 sattā'īs sat-tah-ees	46 chhi'ālīs ch'hee-ah-lees
9 nau naw	28 atthā'īs at-t'hah-ees	47 sainṭālīs saing-tah-lees
10 das das	29 untīs un-tees	48 artālīs ar-tah-lees
11 gyārah gyah-ra'h	30 tīs tees	49 unchās un-chahs
12 bārah bah-ra'h	31 ikatīs ik-a-tees	50 pachās pach-ahs
13 terah tay-ra'h	32 battīs bat-tees	51 ikyāwan ik-yah-van
14 chaudah chaw-da'h	33 tetīs tay-tees	52 bāwan bah-van
15 pañdrah pang-dra'h	34 chauṇtīs chawng-tees	53 trepan tray-pan
16 solah soh-la'h	35 painṭīs paing-tees	54 chawwan chav-van
17 satrah sat-ra'h	36 chhattīs ch'hat-tees	55 pachpan pach-pan
18 athārah at-hah-ra'h	37 sainṭīs saing-tees	56 chhappan ch'hap-pan
19 unnīs un-nees	38 artīs ar-tees	57 sattāwan sat-tah-van

58 <b>atthāwan</b> at-t'hah-van	74 <b>chauhattar</b> chaw-hat-tar	90 <b>navve</b> nav-vay
59 <b>unsath</b> un-sat'h	75 <b>pichhattar</b> pich-hat-tar	91 <b>ikyānve</b> ik-yahn-vay
60 <b>sāth</b> sah'th	76 <b>chhi'attar</b> ch'he-at-tar	92 <b>bānve</b> bahn-vay
61 <b>iksath</b> lk-sat'h	77 <b>satattar</b> sat-at-tar	93 <b>trānve</b> trahn-vay
62 <b>bāsath</b> bah-sat'h	78 <b>athattar</b> at-hat-tar	94 <b>chaurānve</b> chawr-ahn-vay
63 <b>tresath</b> tray-sat'h	79 <b>unāsī</b> un-ah-see	95 <b>pachānve</b> pach-ahn-vay
64 <b>chauṁsath</b> chawng-sat'h	80 <b>assī</b> as-see	96 <b>chhi'ānve</b> ch'he-ahn-vay
65 <b>paiṁsath</b> paing-sat'h	81 <b>ikyāsī</b> ik-yah-see	97 <b>satānve</b> sat-ahn-vay
66 <b>chhi'āsath</b> ch'hec-ah-sat'h	82 <b>bi'āsī</b> be-ah-see	98 <b>athānve</b> at'h-ahn-vay
67 <b>sarsath</b> sar-sat'h	83 <b>tirāsī</b> tir-ah-see	99 <b>ninānve</b> nin-ahn-vay
68 <b>arsath</b> ar-sat'h	84 <b>chaurāsī</b> chaw-rah-see	100 <b>sau</b> saw
69 <b>unhattar</b> un-hat-tar	85 <b>pichāsī</b> pich-ah-see	200 <b>do sau</b> doh saw
70 <b>sattar</b> sat-tar	86 <b>chhi'āsī</b> ch'he-ah-see	300 <b>tīn sau</b> teen saw
71 <b>ikahattar</b> ik-a-hat-tar	87 <b>satāsī</b> sat-ah-see	1,000 <b>hazār</b> ha-zahr
72 <b>ba'hattar</b> ba-hat-tar	88 <b>athāsī</b> at'h-ah-see	2,000 <b>do hazār</b> doh ha-zahr
73 <b>ti'hattar</b> te-hat-tar	89 <b>navāsī</b> nav-ah-see	100,000 <b>lākh (lac)</b> lahk'h

100,000 rupees\* **ek lākh rupaye** (ayk lahk'h ru-pa-yay)

1,000,000 **das lākh** (das lahk'h)

100 lacs or 10,000,000 **ek cror** (ayk crohr)

\* There are sixteen annas to the rupee.



## ORDINAL NUMBERS.

1st	paihlā or awwal pai'h-lah av-val	7th	sātwāñ saht-vahñg
2nd	dūsra djos-rah	8th	āthwāñ aht'h-vahñg
3rd	tīsra tees-rah	9th	nawāñ na-vahñg
4th	chauthā chaw-t'hah	10th	daswāñ das-vahñg
5th	pāñchwāñ pahñgch-vahñg	11th	gyārahwāñ gyah-rah-vahñg
6th	chhathā or chhathwāñ ch'hat-hah, ch'hat'h-vahñg	12th	bārahwāñ bah-ra'h-vahñg
21st	ikkīswāñ (ik-kees-vahñg)		
33rd	tetīswāñ (tay-tees-vahñg)		
46th	chhiālīswāñ (ch'he-ah-lees-vahñg)		
55th	pachpanwāñ (pach-pan-vahñg)		
72nd	bahattarwāñ (ba-hat-tar-vahñg)		

Ordinal Numbers take Gender and Number. Those ending in *ā* follow the ordinary rule of *kā*, *ke*, *kī* (see page 19), thus :

the first man	paihlā admī
the first woman	paihlī aurat
the first people	paihle log

To form the MASCULINE PLURAL of the Ordinals ending in *wāñ*, change *wāñ* into *weñ*, thus :

pāñchwāñ (5th)	becomes	pāñchweñ
chhathwāñ (6th)	„	chhathweñ

To form the FEMININE (SINGULAR and PLURAL) of the Ordinals ending in *wāñ*, change *wāñ* into *wīñ*, thus :

chhathwāñ (6th)	becomes	chhathwīñ
sātwāñ (7th)	„	sātwīñ, and so on.

## COLLECTIVE AND FRACTIONAL NUMBERS.

a couple      **ek jorā**  
ayk jor-ah

a dozen      **ek darjan**  
ayk dar-jan

a score      **bīs**  
bees

single      **akelā**  
a-kay-lah

double      **dugnā**  
dug-nah

threefold      **tigunā**  
te-gun-ah

fourfold      **chaugunā**  
chaw-gun-ah

manifold      **bahut gunā**  
ba-hut gun-ah

once      **ek dafā**  
ayk da-fah

twice      **do dafā**  
doh da-fah

three times      **tīn dafā**  
teen da-fah

many times      **bahut dafā**  
ba-hut da-fah

the first time      **paihli dafā**  
pai'h-lee da-fah

the second time      **dūsri dafā**  
doos-ree da-fah

the third time      **tīsre bār or dafā**  
tees-ray bahr, da-fah

the first one      **awwal**  
av-val

the middle one      **majhlā**  
maj'h-lah

the last one      **ākhirī**  
ah'ch-e-ree

firstly      **paihle or**  
awwal  
pai'h-lay, av-val

secondly      **dūsre**  
doos-ray

thirdly      **tīsere**  
tee-say-ray

one third      **ek tihā'ī**  
ayk te-hah-ee

two thirds      **do tihā'ī**  
doh te-hah-ee

a quarter      **ek chauthā'ī**  
(fourth part) ayk chaw-t'hah-ee

a half      **ādhā**  
ahd-hah

one and a half      **dyorhā or derh**  
dyohr-hah, dayr'h

two and a half      **dhā'ī**  
d'hah-ee

three and a half      **sārhe tīn**  
sahr-hay teen

four and a half      **sārhe chār**  
sahr-hay chahr

and so on, by putting **sārhe**  
(HALF) before the Cardinal  
Number.

## PERIODS OF TIME.

a second      **ek sekañd**  
                     *or secañd*  
                     ayk sa7-kaṇḍ

a minute      **ek minat**  
                     ayk min-at

an hour      **ek ghantā**  
                     ayk g'han-tah

a day      **ek din**  
                     ayk din

a week      **ek haftā**  
                     ayk haf-tah

a fortnight **ek pakhwārā**  
                     ayk pak'h-vah-rah

a month      **ek mahinā**  
                     ayk ma-hee-nah

a year      **ek sāl**  
                     ayk sahl

a century      **ek sadī**  
                     ayk sa-dee

to-day      **āj**  
                     ahdj

to-morrow      **kal**  
                     kal

yesterday      **kal**  
                     kal

the next day **aglā din**  
                     a-glah din

next week      **aglā haftā**  
                     a-glah haf-tah

next month **aglā mahinā**  
                     a-glah ma-hee-nah

next year      **aglā sāl**  
                     a-glah sahl

a week ago **ek haftā huā**  
                     ayk haf-tah hu-ah

a month ago      **ek mahinā huā**  
                     ayk ma-hee-nah hu-ah

a year ago      **ek sāl huā**  
                     ayk sahl hu-ah

last week      **ākhirī haftā**  
                     ah'ch-e-ree haf-tah

last month      **ākhirī mahinā**  
                     ah'ch-e-ree ma-hee-nah

last year      **ākhirī sāl**  
                     ah'ch-e-ree sahl

this morning      **āj subah**  
                     ahdj su-ba'h

this afternoon      **āj se paihar**  
                     ahdj say pai-har

this evening      **āj shām**  
                     ahdj shahm

to-night      **āj rāt**  
                     ahdj raht

to-morrow morning      **kal subah**  
                     kal su-ba'h

to-morrow evening      **kal shām**  
                     kal shahm

the day after }  
     to-morrow } **parsoñ**  
     the day before } **par-song**  
     yesterday }

## HOURS OF THE DAY.

what is the time ?	<b>kyā vakt hai ?</b> kyah vakt hai
it is one o'clock	<b>ek bajā hai*</b> ayk ba-jah hai
it is half past one	<b>derh bajā hai</b> dayr'h ba-jah hai
it is two, three, four o'clock	<b>do, tīn, chār, baje haiñ</b> doh, teen, chahr, ba-jay haiñg
it is a quarter to three	<b>paune tīn baje haiñ</b> paw-nay teen ba-jay haiñg
it is a quarter past three	<b>savā tīn baje haiñ</b> sa-vah teen ba-jay haiñg
it is ten minutes to four	<b>chār bajne meñ das minat haiñ</b> chahr baj-nay mayñg das min-at haiñg
it is five minutes past four	<b>chār baj kar pāñch minat haiñ</b> chahr badj kar pahñgch min-at haiñg
at what time ?	<b>kis vakt ?</b> kis vakt ?
at ten o'clock	<b>das baje</b> das ba-jay
at half past ten	<b>sādhe das baje</b> sahd-hay das ba-jay
at midday	<b>do paihar ko</b> doh pai-har koh
at midnight	<b>ādhī rāt ko</b> ahd-hee raht koh
the clock is slow	<b>gharī sust hai</b> g'ha-ree sust hai
the clock is fast	<b>gharī tez hai</b> g'ha-ree tayz hai
the clock has stopped	<b>gharī bañd ho gayī hai</b> g'ha-ree bañd hoh ga-yee hai

\* literally, one struck is, two struck are, and so on.

## THIRTEENTH LESSON.

The use of the pronoun apnā, which means OWN and SELF, often causes difficulty to foreigners, as it is liable to be confused with the personal pronoun āp (you). The following explanations will make its use clear.

28.—apnā (meaning OWN) is declined like an adjective, agreeing in gender and number with the person or thing owned, according to the rules of kā, ke, kī, thus : apnā, apne, apnī. It implies ownership or possession. as : my own, his own, their own, etc.

## EXAMPLES.

I read MY (own) book	maiñ apnī kitāb pahrtā hūn
he sells HIS (own) horse	wuh apnā ghorā bechtā hai
we have seen OUR (own) son	ham ne apne bete ko dekhā hai
have you written YOUR (own) letter?	kyā tum ne apnā <u>khat</u> likhā hai?

29.—When HIS, HER, THEIR, do not imply OWN, but refer to some one else, then these pronouns must NOT be rendered by apnā but by the ordinary possessive pronouns uskā, uske, uskī, and unkā, unke, unkī. Examples :

he reads his (some one else's) book	wuh uskī kitāb parhtā hai
they read their (other people's) books	ve unkī kitābeñ pahrte haiñ

30.—SELF and SELVES added to pronouns, as MYSELF, OURSELVES, etc., are rendered by apne or apne āp (undeclined). Examples :

I bought this book for myself	maiñ ne yeh kitāb apne liye <u>kharidī</u>
they bought these horses for themselves	unhoñ ne yeh ghore apne liye <u>kharide</u>
he killed himself	us ne apne ko mār dālā or ne apne āp ko mār dālā

**31.**—When SELF or SELVES merely serve to emphasize the subject, these pronouns are generally rendered by khud (h'chud), as in :

I myself did it

you yourself have said it

maiñ ne khud ise kiya

apne khud yeh kahā thā

44.

1. Rām ne apnā ghorā bechā. 2. Rām ne apne mālik kā ghorā bechā. 3. Krishnā ne yeh chī-zeñ apne liye kharīdīñ. 4. Usne yeh apne dost ke liye kharīdīñ. 5. Apnā kām\* karo. 6. Gharīb admī ko apne rupaye meñ se do. 7. Ham ne khud yeh dekhā thā. 8. Admī ne khud yeh likhā thā. 9. Wuh khud vahāñ nahīñ gayī thī.

\* kām (kahm), work.

44a.

1. Ram sold his (own) horse. 2. Ram sold his master's horse. 3. Krishna bought these things for himself. 4. He bought them for his friend. 5. Do your own work. 6. Give of your (own) money to the poor man. 7. We ourselves saw it. 8. The man himself wrote it. 9. She did not go (there) herself.

#### USEFUL INTERROGATIVE WORDS.

WHEN ?	kab ?	WHO ?	} kaun* ? or } kis ? kawn kis
	kab	WHICH ?	
WHERE ?	kahāñ ?	HOW ?	kaisā† ?
	ka-hahng	(in what manner)	kai-sah
WHY ?	kyūñ ?	HOW MUCH ?	} kitnā† ? } kit-nah
	kyoong	HOW MANY ?	
WHAT ?	kyā ?		
	kyah		

\* kaun followed by a preposition becomes kis.

† kaisā and kitnā take gender and number, thus : kaisā, kaise, kaisī, and kitnā, kitne, kitnī.

HOW LONG ? (future, long period)	kab tak ? kah tak
HOW LONG ? (future, short period)	kitnī der tak ? kit-nee dayr tak
HOW LONG ? (past, long period)	kitnī muddat ? kit-nee mud-dat
HOW LONG ? (past, short period)	kitnī der se ? kit-nee dayr say

These expressions are sometimes used indiscriminately in denoting tense and time.

Interrogation can also be expressed by tone of voice, generally by emphasizing the last word of the sentence, as :

Don't you know ?      Tum nahīn jānte ?

#### 45.

1. wuh sāhib kauñ hai ?    2. āp un se kab mile the ?    3. tum us se kahāñ mile the ?    4. āp kyā chāhte haiñ ?    5. āp ko wuh kaisā pasand āyā ?    6. āp isko kaise karte haiñ ?    7. āp ne iske liye kitne rupaye diye ?    8. āp yahāñ kab se haiñ ?    9. āp yahāñ kab tak raiheñge ?    10. āp yahāñ kitnī der se is kamre meñ haiñ ?    11. āp yahāñ kitnī der tak hoñge ?    12. āp Hindustān meñ kitnī mud-dat tak hoñge ?    13. āp ne isko kyūñ nahīñ kiyā hai ?    14. āp jānte the ?    15. wuh gayā thā ?

#### 45a.

1. who is that gentleman ?    2. when did you meet them ?    3. where did you meet him ?    4. what do you want ?    5. how do you like that ?    6. how do you do this ?    7. how many rupees did you pay for it ?    8. how long have you been (residing) here ?    9. how long will you be here (residing) ?    10. how long have you been here (in this room) ?    11. how long will you be here (in the room) ?    12. how long have you been or will you be in India ?    13. why have you not done it ?    14. did you know (=you know did) ?    15. did he go (=he go did) ?

32.—THE USE OF *sā*, *se*, *sī*.

1.—As Adjectives, *sā*, *se*, *sī* (according to gender and number), mean LIKE, SIMILAR TO, as :

<i>merā sā betā</i>	a son like mine (lit. my like son)
<i>mere se bete</i>	sons like mine (lit. my like sons)
<i>merī sī betī</i>	a daughter like mine (lit. my like daughter)
<i>merī sī betiāñ</i>	daughters like mine (lit. my like daughters)

2.—*sā*, *se* or *sī*, can also be used with other Adjectives, as :

<i>safed sī bakarī</i>	a goat like white
<i>lambā sā per</i>	a tree like tall

3.—*se* as Preposition (invariable) means FROM or WITH.

<i>jañgal se lakarī lāo</i>	bring wood from the jungle
<i>maiñ namak se roti</i>	I salt with bread eat
<i>khātā hūñ</i>	

4.—With verbs like *kaihnā* (to say), *bolnā* (to speak), *se* also means TO, as :

*maiñ ne bhā'ī se kahā* I said to my brother

5.—With passive verbs, *se* means BY, as :

*yeh kām naukār se kiyā jāegā*  
this work servant by done shall be

6.—In the comparison of adjectives, *se* stands for THAN.

*wuh apne bhā'ī se ziyādā hoshiyār hai*  
he his brother than more clever is

33.—In Hindustani, there is no indirect narration. Every quotation is prefixed by *ki*, THAT. For instance 'he said he would do it' should be rendered thus : he said that : I will do it. Examples :

the man said he will let you know	<i>ādmī ne kahā ki : maiñ āpko itlā dūngā</i>
my father told me to go home	<i>mere bāp ne mujh se kahā ki : ghar jā'o</i>
he said he was going to England	<i>us ne kahā ki : maiñ Iñ- glīstān jātā hūñ</i>



## CONVERSATIONAL PHRASES.

- |  |   |
|--|---|
| When you have written that letter, show it to me.        | 1. Jab tum yeh <u>khat</u> likh chuko, tab mujhe dikhānā. |
| It is finished now.                                      | 2. Yeh ab <u>khatm</u> ho gayā.                           |
| Here it is, what do you think of it?                     | 3. Yeh lījiye, āp iske bāre meñ kyā samajahte haiñ?       |
| Do not speak to me while I am writing.                   | 4. Jab maiñ likhūñ, tab mujh se mat bolo.                 |
| Do you want any of these books?                          | 5. Kyā tum in kitāboñ meñ se ko'ī chāhte ho?              |
| I want two or three books.                               | 6. Maiñ do yā tīñ kitābeñ chāhtā hūñ.                     |
| Go to the bazaar to buy them.                            | 7. Unko <u>kharīd</u> ne ke liye bāzār jāo.               |
| When you have done reading, place the book on the shelf. | 8. Jab tum parh chuko tab kitāb ālmārī meñ rakh denā.     |
| I must have seen him somewhere.                          | 9. Maiñ usko kahīñ na kahīñ dekhā hogā.                   |
| I cannot remember where I have seen him.                 | 10. Mujhe yād nahīñ ātā ki maiñ ne use kahāñ dekhā.       |
| This is a nice house, is it yours?                       | 11. Yeh umdā makāñ hai kyā yeh āpkā hai?                  |
| That house is not as nice as mine.                       | 12. Wuh ghar utnā achchhā nahīñ hai jitnā ki merā.        |

## Explanatory Notes to the above Phrases.

2 khatm ho gayā=finished been gone; 'to finish' is expressed by khatm honā or chuknā; 3 lit., this take please you it about what understanding are; 9 kahīñ na kahīñ, idiomatic for 'somewhere.'

- |   |   |
|---|---|
| I receive one hundred rupees a month.         | 1. Mujhe sau rupayā mahīnā miltā hai.               |
| Are you satisfied with one hundred rupees ?   | 2. Kyā tum sau rupaye se <u>khush</u> ho ?          |
| One cannot do anything with such a small sum. | 3. Itnī chhotī rakam se kuchh nahīn ho saktā.       |
| How much do you want ?                        | 4. Tumheñ kitnā chāhiye ?                           |
| How much money have you lost ?                | 5. Tum ne kitnā rupayā khoyā hai ?                  |
| I have lost three hundred rupees.             | 6. Maiñ ne tīñ sau rupaye khoe haiñ.                |
| They are losing money.                        | 7. Ve rupayā kho rahe haiñ.                         |
| He is gaining (making) money.                 | 8. Wuh rupayā kamā rahā hai.                        |
| He has wasted his money.                      | 9. Us ne apnā rupayā barbād kar diyā hai.           |
| You have made good use of your money.         | 10. Tum ne apne rupaye kā achchhā istemāl kiyā hai. |
| How much a day does this labourer earn ?      | 11. Yeh mazdūr fī roz kitnā kamātā hai ?            |
| Three or four annas a day.                    | 12. Tīn yā chār āne roz.                            |
| He only receives five annas a day.            | 13. Use sirf pāñch āne roz milte haiñ.              |
| He gives me less money than he gives him.     | 14. Wuh mujhe uske banisbat kam rupayā detā hai.    |

#### Explanatory Notes to the above Phrases.

5 to lose *khonā*, past participle *khoyā* ; literally, you by how much money lost is ? 9 lit., him by his money waste done given is ; 10 lit., you by your money of good use done is ; 11 *kamānā*, to earn, to gain.

## PROGRESSIVE READING,

with Literal Translation and correct English Rendering.

Ek zālīm bādshāh yeh jānanā chāhtā thā.  
A tyrannical king this to know wanted

ki mere bāre meñ, merī raiyat kī kyā rā'i  
that me about, my subjects of what opinion

hai. Is gharaz se us ne ek kāshtkār se  
is. This purpose with he one farmer from

jo ek gāoñ ko jā rahā thā pūchhā ki :  
who a village to going was asked (that):

Bādshāh ke mutallik kyā tumhārī rā'i hai?  
The king of concerning, what your opinion is?

Us ne jawāb diyā ki : Wuh barā zālīm hai  
He reply gave (that): He great tyrant is

aur us meñ insāf ka nām o nishān bhī  
and him in, justice of name and trace even

nahīñ hai. Bādshāh ne kahā kyā tum nahīñ  
not is. The king said what you not

jānte ki jis se tum bol rahe ho wuh is  
know that whom with you speaking are he this

mulk kā bādshāh hai? Kāshtkār ne jawāb  
country of king is? The farmer reply

meñ kahā ki wuh shakhs jo bādshāh se  
in said that the person who the king with

mukhātib hai, dimāgh kī kamzorī kā shi-  
addressing is, brain of weakness of vio-

kār hai, aur vaktan-favaktan do paihar  
 time is, and occasionally noon

meñ harārat kī ziyādtī se behavās ho jā-  
 in (at) temperature of excess from out of senses be-

tā hai. Bādshāh yeh sun kar bahut  
 comes. The king this hear doing much

khush huā aur hañstā huā shaihar  
 amused became and laughing city

ko bāpis chalā gayā.  
 to back away went.

---

Correct English rendering of the above.

A tyrannical king was curious to find out what his subjects thought of him. For this purpose he asked a farmer who was on his way to a village what his opinion of the king was. He answered that the king was a great tyrant and that there was no trace of justice in him.

The king said : Do you not know that he with whom you are speaking is the king of this country ?

The farmer answered that the person whom the king was addressing suffered from weakness of the brain and occasionally at noon, through the excessive heat, went out of his senses.

When the king heard this, he was much amused, and went back to the city laughing.

---

Ek machhue' ne ek dafā ek bahut chhotī  
 A fisherman one time one very small

machhlī pakarī. Us chhote makhlūk ne  
 fish caught. This little creature

ro kar kahā ki : Mujhe pakarne se kyā  
 crying said (that) : Me catch from what

fā'idā ? Mujhe barhne ke liye vakt do  
use ? Me to grow for time give.

Mujhe daryā meñ bāpis pheñk' dījiye. Jab  
Me river in back throwing do please. When

maiñ aur barī ho jā'ūñ, tab mujhe pa-  
I more big become, then me

karnā. Machhue ne jawāb diyā ki : Jha-  
catch. The fisherman by, answer given (that) : Strug-

garne<sup>3</sup> se kuchh fā'idā nahīñ hai. Ab to  
gling of any use not is. Now (then)

tū mere hāth meñ hai, tujhe merī tokrī  
thou my hand in art, thou my basket

meñ jānā hogā. Āj shām merī kar-  
in go must. To-day evening my frying-

hāī meñ jānā hogā, aur maiñ tujhe khāne  
pan in go must, and I thee supper

meñ khā'ūngā.  
—in (at) shall eat.

1 machhue, pron. match-hu-ay ;  
2 pheñk, „ p'haynək ;  
3 jhagarne, „ j'ha-gar-nay.

### Correct English rendering of the above.

A fisherman once caught a very small fish. The little creature cried : What is the use of catching me ? Give me time to grow. Please throw me back into the river, and catch me when I am bigger. The fisherman answered : Struggling is no use, I have thee now in my hand, and into my basket thou must go. This evening thou goest into my frying-pan, and I shall eat thee for my supper.

## FOURTEENTH LESSON.

### COMPOUND VERBS.

The use of so-called Compound Verbs is an important feature in the Hindustani language. In the Conversational Phrases and the Reading Exercises in this text-book, these compounds frequently occur, and are as far as possible explained and literally translated, so that the student, by this time, will be fairly familiar with them.

Occasionally, such Compounds are met with either hyphenated or written in one word, but the more usual method is to write them as separate words.

**34.**—When two verbs are compounded, the first (or principal) verb is used in the stem form only, and the second (or auxiliary) verb has the conjugation. The verb used as an auxiliary entirely loses its own meaning and merely serves to intensify or modify the meaning of the stem to which it is joined.

#### EXAMPLES.

baithnā, to sit	baith jānā, to sit down
pheñknā, to throw	pheñk denā, to throw away
khānā, to eat	khā jānā } to eat up
	khā dālnā }
tornā, to break	tor dālnā, to break in pieces
kholnā, to open	khol denā, to open up
mārnā, to kill	mār dālnā, to kill outright
girnā, to fall	gir parnā, to fall down
kātnā, to cut	kāt dālnā, to cut up

NOTE.—dālnā literally means : to throw *or* to put.

**35.**—A large number of Compound Verbs are formed by prefixing Nouns, Adjectives, etc., to the verb. In such cases, the verbs *karnā* (to do), *honā* (to be), *denā* (to give), *lenā* (to take), and a few others are generally used as auxiliary Verbs.

## EXAMPLES.

sawār, horseman	sawār honā, to ride
shikār, game	shikār karnā } to hunt
	shikār khelnā }
udhār, loan	udhār lenā, to borrow
	udhār denā, to lend
bañd, closed, shut	bañd karnā, to shut up
<u>khātm</u> , finished	<u>khātm</u> karnā, to finish
	<u>khātm</u> ho chuknā,*
	to have finished
raham, kindness	raham karnā,
	to show kindness
sabr, patience	sabr karnā,
	to have patience

\* Idiomatically, 'done,' 'finished,' is expressed by chukā, as :

it is done	ho chukā
he has done speaking	wuh bol chukā hai

### A FURTHER LIST OF FREQUENTLY OCCURRING COMPOUNDS.

yād karnā, to remember,	<u>kharch</u> karnā, to spend
to learn	karz denā, to lend
yād ānā, to remember,	karz lenā, to borrow
to recollect	itbār karnā, to trust
yād karānā } to remind	le ānā, to fetch
yād dilānā }	le jānā, to take away
yād rakhnā,	<u>khātm</u> karnā } to finish
to keep in mind	<u>khātm</u> kar denā }
zikr karnā, to mention,	shurū karnā, to begin
to speak of	let jānā, to lie down
phir ānā, to come back	so jānā, to go to sleep
phir jānā, to go back	talab karnā, to send for
laut ānā, to return	hāsil karnā, to get, obtain
kabul karnā, to accept	hāsil kar denā, to procure
nikāl denā, to turn out,	barbād karnā, to waste
to expel	

## 46.

1. darvāzā khol do; 2. khirkī bañd kar do;  
 3. yahāñ let jā'o; 4. so jā'o; 5. in chīzoñ ko le  
 jā'o; 6. mere liye ek botal sharāb le ā'o; 7.  
 isko yād karo; 8. isko yād rakho; 9. apnā ru-  
 payā mat barbād karo; 10. gharīb par raham  
 karo; 11. sabr karnā achchhā hai.

## 46a.

1. open the door; 2. shut the window; 3. lie down  
 here; 4. go to sleep; 5. take away these things; 6. fetch  
 me a bottle of wine; 7. learn this; 8. keep that in mind;  
 9. do not waste your money; 10. show kindness to the  
 poor; 11. it is well to have patience.

promise      vādā  
                  vah-dah

present, gift      tuhfa  
                  tu'h-fah

knowledge      ilm  
                  ilm

robber      dākū  
                  dah-kuh

Frenchman      Farāsīsī  
                  fah-rah-see-see

Russian      Rūsī  
                  roo-see

## 47.

1. tum ko ekdam bāpis phir jānā chāhiye;  
 2. wuh bahut jaldī laut āyā hai; 3. kyā tum  
 ko yeh yād nahīñ\* ātā? 4. maiñ tumhārā tuhfa  
 kabūl kartā hūñ; 5. mujhe tumheñ apne vāde  
 kī yād dilānī hai; 6. kyā tum ne apnī chitthī  
 khatm kar dī? 7. shurū se shurū karo.

\* The Negative is usually placed between the two component parts  
 of the verb.

## 47a.

1. you must go back at once; 2. he has returned too  
 soon; 3. don't you remember (recollect) it? 4. I accept  
 your present; 5. I have to remind you of your promise;  
 6. have you finished your letter? 7. begin at the beginning.



## 48.

1. ve kyūñ shurū nahīñ karte ? 2. kyā tum shurū karoge ? 3. maiñ tumhāre liye wuh hāsil kar dūñgā ; 4. mujhe kuchh rupayā karz do ; 5. rupayā karz mat lo ; 6. larkiāñ ilm hāsil kartī haiñ ; 7. bādshāh ne dākū ko mulk se nikāl diyā ; 8. Farāsīsī ne Rūsī se apne safar kā zikr kiyā.

## 48a.

1. why don't they begin ? 2. will you begin ? 3. I will get (procure) it for you ; 4. lend me some money ; 5. do not borrow money ; 6. the girls obtain knowledge ; 7. the king expelled the robber from the country ; 8. the Frenchman spoke to the Russian of his journey.

## 36.—PASSIVE VERBS.

The passive form of verbs is very little used in Hindustani. When required it is produced by adding the tenses of jānā (to go) to the Present Participle of the Verb. In this construction jānā (to go) answers to the English usage of 'to be' to express the Passive Voice. For instance :

from denā (to give) comes the passive form diyā jānā (to be given)

„ dekhnā (to see) „ „ dekhā jānā (to be seen)

The verb jānā only is conjugated, but the Participle as well as jānā must agree in gender and number with the subject.

## ACTIVE.

## PASSIVE.

I give money, maiñ rupayā detā      money is given by me, mujh se  
hūñ      rupayā diyā jatā hai

Other Verbs are also idiomatically used to form the Passive, as :

mālūm honā, to be known      mār khānā, to be beaten  
shikast khānā, to be defeated

Sometimes a slight change in the verb serves the same purpose, as :      pītnā, to beat      pitnā, to be beaten

## CONVERSATIONAL PHRASES.

- |   |  |
|---|--|
| You have a faithful servant.                | 1. Tumhāre pās ek wafā-dār naukār hai.                           |
| How long has he been with you ?             | 2. Wuh tumhāre pās kitne din se hai ?                            |
| He has been with me from childhood.         | 3. Wuh mere pās bachpan se hai.                                  |
| He is a great comfort to me.                | 4. Wuh mere liye bare āram kā hai.                               |
| He does all the work and never complains.   | 5. Wuh sārā kām kartā hai aur kabhī shikāyat nahīn kartā.        |
| When he is old I shall support him.         | 6. Jab wuh būrḥā ho jāegā tab maiñ uskī parwarish karūṅgā.       |
| In India people are good to their servants. | 7. Hindustān meñ log apne naukroñ se achchhā bartāva karte haiñ. |
| They are not over-worked.                   | 8. Ve unse kāfī se ziyādā kām nahīn lete.                        |
| They easily pick up the English language.   | 9. Ve Aṅgrezī zubān āsānī se sikh lete haiñ.                     |
| Has that been your experience also ?        | 10. Kyā tumhārā bhī yahī tajurbā hai ?                           |
| I have not been here long enough yet.       | 11. Abhī mujhe yahāñ kāfī vakt nahīn huā.                        |

## Explanatory Notes to the above Phrases.

1 lit., with you (in your possession) faithful servant is ; 5 lit., he all work does, and never complaint does ; shikāyat (she-kah-yat) complaint ; 6 lit., when he old gone is then I him support shall do ; 7 bartāva, treatment ; 8 lit., they them enough than more work not take.

- |   |  |
|---|--|
| I believe that you are right.                       | 1. Mujhe yakīn hai ki tum thīk ho.                         |
| Be pleased to come this way.                        | 2. Is rāste se āiye.                                       |
| Kindly read this letter.                            | 3. Is <u>khat</u> ko parhiye.                              |
| Please give me your address.                        | 4. Mujhe apnā patā dījiye.                                 |
| Do not go yet.                                      | 5. Abhī na jāiye.  |
| Is there much game in this neighbourhood ?          | 6. Kyā paros meñ bahut shikār hai ?                        |
| There is much small game and there are some tigers. | 7. Vahāñ bahut sā chhotā shikār hai aur kuchh sher haiñ.   |
| Partridges and water-fowl are abundant here.        | 8. Tītar aur bata <u>kh</u> yahāñ bakasrat haiñ.           |
| Bring the guns and a few bullets.                   | 9. Bañdūk aur kuchh go-liāñ lāo.                           |
| Take aim carefully.                                 | 10. Hoshiyārī se nishānā lagāo.                            |
| You have missed the aim (=mark).                    | 11. Tum nishānā chūk gaye.                                 |
| When it is cool we will go into the wood.           | 12. Jab thañdā ho jāegā tab ham jañgal meñ jāenge.         |
| Do you think there is any game there ?              | 13. Kyā tumhārā <u>khyāl</u> hai ki vahāñ koī shikār hai ? |
| Can you swim ?                                      | 14. Kyā tum tair sakte ho ?                                |

#### Explanatory Notes to the above Phrases.

1 literally, my belief is that you right are ; 10 hoshiyārī (hohshe-yah-ree), carefully ; hoshiyār also means : clever and skilful ; 13 literally, what, your thought is that there any game is ?

## PROGRESSIVE READING,

with Literal Translation and correct English Rendering.

Ek rivāj Hindustān meñ kadīm zamāne se  
One custom India in ancient times from

jārī hai. Larkī kī shādī karnā bāp ha-  
current is. A girl of marriage to do the father al-

meshā apnā awwal farz samajhtā hai. Ek  
ways his (own) first duty considers. A

vazīr ne apnī jawān betī ke liye, jo  
minister (of state) his (own) young daughter for, who

bahut bad-sūrat thī ek achchhe tālīm-yāftā  
very ugly was a well educated

naujawān kī bahut talāsh kī lekin bilā  
youth of much searched but without

kisī natīje ke. Ākhirkār usne apnī betī  
any result of. At last he his daughter

kī shādī ek aṇdhe ādmī se kar dī, aur  
of marriage a blind man with performed, and

uskī parvarish ke liye use bahut daulat  
his maintenance for him much wealth

dī. Thore dinoñ ke bād ek mashhūr aur  
gave. A few days after a famous and

kābil hakīm, jo aṇdhoñ kā ilāj kartā  
able physician, who blind people of treatment doing

thā, vazīr ke shaihar meñ āyā. Vazīr ke  
was, the minister's town in came. The minister's

dostoñ ne us se kahā ki: Tumhāre dāmād  
friends him to said (that): Your son-in-law

kā ilāj karāne kā achchhā maukā hai. Us  
 treatment do of good opportunity is. He  
 ne jawāb diyā ki: Maiñ apne dāmād kā  
 reply gave (that): I my (own) son-in-law of  
 ilāj hargiz naññ chāhtā, kyūñkī maiñ  
 cure ever not wish, because I  
 dartā hūñ ki āñkhoñ kī raushñī  
 afraid am that eyes of light  
 hāsil karne par wuh merī betī ko  
 obtained having on he my daughter  
 nāpasand karne lagegā. Merī betī kī  
 dislike to do will begin. My daughter of  
 bhalā'ī isī meñ hai ki uskā khāvind  
 welfare this in is that her husband  
 ziñdgī bhar āñdhā rahe.  
 life throughout blind remain.

Correct English rendering of the above.

From ancient days, it has been a custom in India for a father to make it his first duty to give his daughter in marriage.

There was a minister of state who had a very plain daughter. He made great search for a well educated youth who would marry her, but without success. At last he married her to a blind man, to whom he also gave great wealth for his maintenance.

A short time after, a famous physician, who had treated many blind people, came to the city where the minister dwelt, and his friends said : This is a good opportunity for your son-in-law to be cured. But the minister replied : I do not wish my son-in-law to be cured, because I fear, if his sight were restored, he might begin to dislike my daughter. Her welfare depends upon her husband remaining blind all his life.

Meh kī āmad Hindustān meñ barā vākiyā  
Rain of advent India in great event

hai, kyūñki Hindustān zirāyatī mulk hai  
is, because India agricultural country is

aur achchhī fasl ke liye thīk vakt par  
and good crops for proper time at

meh kā kāfī mikdār meñ parnā nihāyat  
rain of enough quantity in falling extremely

zarūrī hai. Iske alāwā bārish se havā  
important is. This besides rainfall by, air

meñ tarī aur thañdak ātī hai, jis se gar-  
in moisture and coolness coming is, which for heat

mī se tañg āe hue logon ko ārām miltā  
with troubled people comfort received

hai. Khetoñ aur maidānoñ meñ ghās  
is. Fields and open spaces in grass

bahutāyat se ugatī hai aur barsāt meñ mavesī  
abundance with grown is and rainy season in cattle

ziyādā-tar harī ghās par hī raihte haiñ.  
mostly green grass on living are.

Correet English rendering of the above.

The advent of rain is a great event in India, because India is an agricultural country and in order to get good crops, it is extremely important that a sufficient quantity of rain should fall at the right time. Moreover, rain brings moisture and coolness in the air, which is a great comfort to the people who are troubled by the heat. In fields and open spaces, there is abundance of grass, and in the rainy season the cattle live almost entirely on green grass.

## FIFTEENTH LESSON.

**37.—1.** There is only one RELATIVE PRONOUN in Hindustani, namely **jo** (joh) WHO, WHICH ; as in :

the boy who was here	<i>larkā jo yahāñ thā</i>
the horse which is in the field	<i>ghorā jo us khet meñ hai</i>

**2.** **jo** followed by **ne** becomes **jis** (jiss) in the Singular and **jinhoñ** (jin-hong) in the Plural, as in :

the dog which killed the cat	<i>kuttā jis ne billi ko mār dālā</i>
the goats which ate up the grass	<i>bakariāñ jinhoñ ne ghās khā dālī</i>

**3.** **jo** (WHOM, WHICH) followed by **ko**, or some other Preposition, also becomes **jis** in the Singular, but **jin** in the Plural, as in :

the man whom I called	<i>ādmī jis ko maiñ ne bulāyā</i>
the boy to whom I showed kindness	<i>larkā jis par maiñ ne raham kiyā</i>
the horses which he bought	<i>ghore jin ko us ne kharidā</i>
the sheep which the butcher cut up	<i>bher jin ko kasā'ī ne kāt dālā</i>

**4.** When **ko** is omitted, **jo** remains unchanged, as in :

the field which he reaped	<i>khet jo us ne kāte</i>
the water which I drew from the well	<i>pāñi jo maiñ ne kū'e' se nikālā'</i>

**38.—WHOSE** (or OF WHOM, OF WHICH) is also rendered by **jis** in the Singular and by **jin** in the Plural, as in :

the boy whose book is here	<i>larkā jiskī kitāb yahāñ hai</i>
houses of which the doors are broken	<i>makān jinke darvāze tūte' haiñ</i>
this country the rivers of which are like those of America	<i>yeh mulk jiskī nadiāñ' Am-ri-cā kī tarah haiñ</i>

1. *kū'ā* (koo-ah), well.

2. *nikālñā* (ni-kahl-nah), to draw (as water).

3. *tūtnā* (toot-nah), to be broken.

4. *nadi* river ; *nadiāñ*, rivers.

sur	sūraj, m.	earth	khāk, f.
soo-radj		(ashes)	h'chahk
moon	chāñd, m.	desert	registān, m.
chahngd			ray-gis-tahn
star	tārā, m.	rain	meh, m.
tah-rah			may'h
sky	āsmān, m.	to rain	barasnā
abs-mahr,			bar-as-nah
shade	{ sāyā, m. chhāyā, f.	cloud	bādal, m.
say-yah	ch'hah-yah		bah-dal
sunshine	dhūp, f.	thunder	garaj, f.
d'hoop			ga-radj
to shine	chamaknā	lightning	bijlī, f.
cha-mak-nah			bidj-lee
shining	chamkdār	flash	chamak, f.
or bright	chamk-dahr		cha-mak
clear	sāf	damage	nuksān, harjānā
sahf			nuk-sahn, har-jah-nah
air, wind	havā, f.	danger	khatrā, m.
ha-vah			h'chat-rah
hot winds	lū, f.	dangerous	khataarnāk
loo			h'chat-ar-nahk
storm	tūfān, m.	snow, ice	baraf, f.
too-fahn			ba-raf
wind, sandstorm	āñdhī, f.	hail	olā, m.
ahngd-hee			oh-lah
sand	ret, m.	useful	mufīd
rayt			muf-eed
sandy	retilā	usually	amūman
ray-tee-lah			a-moo-man

## 49.

1. Rāste ke darakhtoñ kā sāyā garm dhūp meñ bahut mufīd hai. 2. Jab meh barastā hai, tab bādal kī garaj aur bijlī kī chamak aksar sāth hotī hai. 3. Hindustān meñ āsmān amū-man sāf raihtā hai. 4. Chāñd aur tāre khūb



chamak<sup>te</sup> hue nazar<sup>1</sup> āte haiñ. 5. Rājputānā Hindustān meñ retilā hissā hai. 6. Vahāñ āñdhī aksar ātī haiñ. 7. Dhāke meñ tūfān bāzvakt<sup>2</sup> bahut nuksān kartā hai. 8. Ma'ī aur Jūn kī lū barī khatarnāk hotī haiñ.

1 nazar, sight, view ; nazār ānā, to be seen.

2 bāzvakt, sometimes.

#### 49a.

1. The shade of the trees on the path is very useful in the hot sunshine. 2. When rain falls (=it rains) the thunder of the clouds and the flash of lightning often occur with it. 3. The sky is usually clear in India. 4. The moon and the stars are seen shining brightly. 5. Rajputana is a sandy part of (in) India. 6. Sandstorms often come there. 7. In Dacca a storm sometimes does much damage. 8. The hot winds of May and June are very dangerous.

#### 50.

1. Jab āsmān meñ bādāl ā jāte<sup>1</sup> haiñ, tab sūraj kī garmī kam ho jātī hai. 2. Himālaya pahār kī chotiñ<sup>2</sup> par hameshā baraf raihtī hai. 3. Registān meñ ūñt<sup>3</sup> par sawār ho kar jāte haiñ. 4. Sir par olā parne meñ khatrā hai. 5. Tumheñ dūkāndār<sup>3</sup> ko harjānā denā hogā. 6. Ek din khāk meñ mil jānā hai.

1 choti (choh-tee), peak ; 2 ūñt (oongt), camel ; 3 dūkāndār (duk-ahn-dahr), shopkeeper.

#### 50a.

1. When clouds appear in the sky, the heat of the sun diminishes (less becomes). 2. There is always snow on the peaks of the Himalayas. 3. They go into the deserts riding on camels. 4. There is danger in hail falling on the head. 5. You will have to pay damages to the shopkeeper. 6. One day we have to mingle with the earth=die (Indian proverb).

## 39.—The FAMILIAR FORM of the SECOND PERSON.

THOU *tū*  
too

THEE *tujhe or tujhko*  
tudj-hay tudj'h-koh

THY, THINE *terā, tere, terī*  
tay-rah, tay-ray, tay-ree

## EXAMPLES.

If it was not thou, it must have been thy father. *Agar tū na thā, to terā bāp rahā hogā.*

I thought he would have told thee. *Merā khyāl thā ki usne tujh se kahi diyā hogā.*

Foreigners should avoid the use of this pronoun.

40.—The verb *lagnā*, which really means 'to stick,' is used in various ways. It often means 'to begin,' as in :

he began to eat

*wuh khāne lagā*

we shall begin to read

*ham parhne lageṅgē*

NOTE.—Before *lagnā* the *ā* of the Infinitive changes into *e*, as illustrated above.

Further usages of *lagnā*.

I feel hot

*mujhe garmī lagtī hai*

I feel pain or pity

*mujhe dard lagtā hai*

this picture is stuck on the wall

*yeh tasvīr dīvāl meñ lagī hai*

the physician applies the medicine

*hakīm davā lagātā hai*  
[hai]

I enjoy it

*mujhe achchhā lagtā*

you do whatever you like, what does it matter to me ?

*tum jo chāhe karo, merā kyā lagtā hai ?*

how many rupees did this table cost ?

*is mez meñ kitne rupaye lage ?*

the argument does not apply

*yeh dalīl nahīn lagtī*

## CONVERSATIONAL PHRASES.

- |   |   |
|---|---|
| Which is the best newspaper ?   | 1. Sab se achchhā <u>akhbār</u> kaun hai ?  |
| Can you tell me of a good newspaper ?   | 2. Kyā tum mujhe ek achchhā <u>akhbār</u> batā sakte ho ?   |
| Are the newspapers written in Hindi characters ?  | 3. Kyā <u>akhbār</u> Hindī harafoñ meñ likhe jāte haiñ ?  |
| It is very difficult to read the Hindi letters.   | 4. Hindī haraṛ parhnā bahut mushkil hotā hai.   |
| When I have been a little longer in India I hope to read them easily.                     | 5. Jab mujhe Hindustān moñ kuchh aur din ho jāēnge tab maiñ ummīd kartā hūñ ki unheñ āsānī se parh sakūṅgā. |
| One gets confused with the different dialects.  | 6. Mukhtalif bolioñ se ādmī ghabrā jātā hai.  |
| You tell me that the Hindi language as given in this book, is understood all over India ? | 7. Tum mujh se kaihte ho ki Hindī zubān jaisī is kitāb meñ dī huī hai, sare Hindustān meñ samjhī jātī hai ? |
| If you do not go now you will be too late (=much lateness).                               | 8. Agar āp abhī nahīñ jāte to āpko bahut der ho jāegī.  |

## Explanatory Notes to the above Phrases.

1 lit., all than good newspaper, which is ? 2 batā, from batānā, to tell, to acquaint ; 3 kuchh aur din, lit., some more days (idiomatic for : a little longer) ; ummīd, hope (noun), ummīd karnā, to hope (lit., hope do) ; 6 lit., different speeches with, one confused going is.

- |  |  |
|--|--|
| In India two kinds of carriages are used.          | 1. Hindustān meñ do kism kī gāriāñ istemāl kī jāti haiñ. |
| They are called bullock-carts and horse-carriages. | 2. Unko bailgārī aur ghorāgārī kaihte haiñ.              |
| Bullock-carts are used in the villages.            | 3. Bailgāriāñ gāoñ men istemāl kī jāti haiñ.             |
| Horse-carriages are used in the towns.             | 4. Ghorāgāriāñ shaiharoñ meñ istemāl kī jāti haiñ.       |
| We will go out for a drive.                        | 5. Ham gārī meñ bāhar jāēnge.                            |
| Our friends will go on horseback.                  | 6. Hamāre dost ghoroñ par jāēnge.                        |
| We shall be back (return) at nine o'clock.         | 7. Ham nau baje laut āēnge.                              |
| I cannot go out, because it is too hot.            | 8. Maiñ bāhar nahīñ jā saktā chūñki garmī bahut hai.     |
| He is ill, therefore he cannot come.               | 9. Wuh bīmār hai, isliye wuh ā nahīñ saktā.              |
| My sister is preparing the tea.                    | 10. Merī baihin chā taiyār kar rahī hai.                 |
| Put plenty of sugar in the tea.                    | 11. Chā meñ chīnī <u>khūb</u> dālo.                      |
| The children want (need) some milk.                | 12. Bachchoñ ko kuchh dūdh kī zarūrat hai.               |
| There is no milk in the house.                     | 13. Ghar meñ dūdh bilkul nahīñ hai.                      |

#### Explanatory Notes to the above Phrases.

1, 3 & 4 istemāl kī jāti haiñ, lit., use of going are ; 7 laut, from lautnā (lawt-nah), to return ; 12 lit., to the children some milk necessary is ; 13 lit., in the house milk at all not is.

## PROGRESSIVE READING,

with Literal Translation and correct English Rendering.

Mandī meñ.—Rahīm, dekho ! tum apnā su-  
Market in. — Rahim, look here ! your own morn-

bah kā kām khatm kar ke, sabzī mandī  
ing's work finished done, fruit and vegetable market

meñ jāo. Phal Abdullā mevāfarosh se aur  
in go. Fruit Abdulla fruit-seller from and

tarkārī Ilāhī Beg kuñjre se lānā. Anār,  
vegetables Ilahi Beg greengrocer from bring. Pomegranates,

ām aur kelā ek ek darjan lānā. Añgūr,  
mangoes and plantains each dozen bring. Grapes,

khajūr aur pistā ek ek ser lānā. Ab-  
dates and nuts each two pounds bring. Ab-

dullā se pūchhnā ki : hamko Kullū kī seb,  
dulla from inquire that : us Kullu of apples,

Kashmīr kī nāshpātī, Kuete ke ārū aur  
Cashmere of pears, Quetta of peaches and

kharbūze kab mileñge ? Ilāhī Beg se kaihñā  
melons when shall get ? Ilahi Beg to might say

ki hamko us ne abhī phūlgobhī, matar,  
that us to him by as yet cauliflowers, peas,

pātghobhī aur tamātar nahīñ diye haiñ,  
cabbages and tomatoes not given are,

agarche unkā mausim ā-gayā hai. Ham  
although their season arrived is. We

ālū, mūlī, shalgham, gājar aur piyāz khāte-  
potatoes, radishes, turnips, carrots and onions eat-

khāte thak gaye haiñ. Hamāre parausī  
ing tired are. Our neighbour

sāhib ke pās, unke kuñjre ne baiñgan,  
gentleman by his greengrocer

bhiñdī aur kaddū pahuñchāye haiñ.  
supplied are.

Tum apne kuñjre ko khabardār karnā ki  
You our greengrocer to warning do that

agar wuh aur achchhe kuñjroñ kī tarah  
if he other good greengrocers like

hamko tarkārī nahīñ muhayyā karegā, to ham  
to us vegetables not supply will do, then we

us se kharīdnā chhor deñge. In sab ohīzoñ  
him from to buy cease shall. These all things

ko mazdūr ke sar par livā lānā.  
porter of head on bring (fetch).

---

Correct English rendering of the above.

At the market.—Rahim, look here ! when your morning's work is finished, go to the fruit and vegetable market, and bring fruit from the fruiterer Abdulla, and vegetables from the greengrocer Ilahi Beg.

Bring pomegranates, mangoes and bananas (plantains) one dozen of each. Also grapes, dates and pistachio nuts two pounds of each. Inquire of Abdulla when we shall get the apples of Kullu, the pears of Cashmere and the peaches and melons of Quetta.

Tell Ilahi Beg that we have not yet been supplied with cauliflowers, peas and tomatoes, although their season has come.

We are tired of eating potatoes, radishes, turnips, carrots and onions. Our neighbour obtained from his greengrocer (the three vegetables mentioned in the text). You must warn our greengrocer that if he does not supply us with vegetables like other good greengrocers, we shall cease to buy from him. Bring all the goods on the head of a porter.

---

Ek amīr ādmī ek fakīr ko apne jawā-  
A rich man an ascetic to his jewels

hirāt dikhā rahā thā. Fakīr ne kahā  
showing was. The fakir said

ki : In jawāhirāt meñ hissā batāne ke  
(that) : These jewels in share distributing

liye tumhārā mashkūr hūñ. — Kyā ! mere  
for to you grateful am. What ! my

jawāhirāt meñ hissā ! Āpkā matlab kyā  
jewels in share ! Your meaning what

hai ? — Tum mujhe inko dekhane kī ijā-  
is ? You me these seeing of per-

zat dete ho. Iske alāwā, tum hī in  
mission gave. This besides, you them

se kyā kar sakte ho ?  
with what doing can be ?

---

Correct English rendering of the above.

A rich man was showing his jewels to an ascetic. I am grateful to you, said the latter, for sharing your jewels with me.

What ! sharing my jewels ! What do you mean ?

You allowed me to look at them ; besides this, what more can you do with them ?

## SIXTEENTH LESSON.

### 41.—CAUSAL VERBS.

This term implies that something is caused to be done, to take place, or to be brought about.

A simple verb can be made causal and doubly causal by inserting *ā* and *wā*, respectively, between the stem of the verb and the termination. Many Causals are better translated by different words. Examples :

#### *sunnā* TO HEAR

*sunānā*, to tell (=to cause to hear)

*sunwānā*, to cause to be told

#### *parhnā* TO READ

*parhānā*, to teach, instruct (=to cause or make to read)

*parhwānā*, to cause to be taught or instructed

In many cases the Causal and the doubly Causal verb have the same meaning, as :

#### *milnā* TO MEET

*milānā* or *milwānā*, to cause or arrange to meet

#### *karnā* TO DO

*karānā* or *karwānā*, to cause to be done, to bring about

Some Causal verbs are formed irregularly, as :

#### *sonā* TO SLEEP

*sulānā*, to make one go to sleep

*sulwānā*, to cause (some one) to make (another) go to sleep

#### *letnā* TO LIE DOWN

*litānā*, to make (some one) lie down

*litwānā*, to cause (some one) to make (another) lie down

#### *sīnā* TO SEW, STITCH

*silānā* or *silwānā*, to cause to be sewn or stitched

#### *dhonā* TO WASH

*dhulānā* or *dhulwānā*, to cause to be washed



## 42.—INTERJECTIONS.

Some of the most commonly used INTERJECTIONS, are :

ai ! oh ! hallo !	bahut achchhā ! all right !
hai hai ! what a pity !	chup ! hush !
hāy hāy ! alas !	dūr ! begone !
bāp ! bāp ! help ! mercy ! literally : father ! father !	hoshiyār ! be careful !
wāh wāh ! } bravo ! or	yā Khudā ! O, God !
shābāsh ! } well done !	afsos ! sorry ! (lit. sorrow !)
	ch h ī ch h ī ! shame !

to play khelnā, causal : khilānā | to bite kātānā, causal : katānā  
to rob lūtnā, causal : lutwānā

snake	sānp	scoundrel	badmāsh
sahnp		bad-mahsh	
nurse	dā'ī	game, play	khel
dah-ee		k'hayl	

## 51.

1. Hāy hāy ! is gharīb ko badmāsh ne luta-wā diyā. 2. Shābāsh ! tum ne khūb khel khi-lāyā. 3. Hān, mān ne dā'ī se bachche ko su-lāne ke liye kahā thā. 4. Yā Khudā ! is larke ko chāhe jitnā parhāen kuchh asar nahīn hotā. 5. Bāp ! bāp ! yeh mujhe sānp se katātā hai. 6. Bahut achchhā ! maiñ us ādmī se wahī ka-raūngā jo āp chāhte haiñ.

## 51a.

1. Alas ! the scoundrel caused this poor man to be robbed. 2. Bravo ! you caused a nice game to be played. 3. Yes, the mother told the nurse to put the child to sleep. 4. Oh God ! whatever one may teach this boy, it has no effect. 5. Help ! mercy ! this man causes the snake to bite me. 6. All right ! (or very well ! ) I shall make this man do what you want.

43.—When addressing an officer of high rank, the word **Huzūr** (your honour) may be used. In connection with this, note the following :

TO ARRIVE is **tashrif lānā**

TO DEPART is **tashrif le jānā**

used in such expressions as :

When did your honour arrive ? **Huzūr kab tashrif lā'e haiñ ?**

When will your honour leave or depart ?

**Huzūr kab tashrif le jāeñge ?**

**tashrif** implies : the honour of your presence ; **tashrif lānā** therefore means : to bring the honour of your presence, and **tashrif le jānā** means : to take away the honour of your presence. The verb, of course, must be in the Third Person Plural (polite form).

These expressions are also used in ordinary conversation.

44.—The following hints with regard to **SALUTATION** and **THANKS**, may be of service.

The ordinary salutation is **salām**, **PEACE**. The following expressions are in common use :

**salām karnā**

to greet or salute

**salām bolnā** or }

**salām denā** }

to give or send greetings or salutations

which is a polite way of sending for anyone you wish to speak to.

For instance, **patwāri ko salām do** (or **salām bolo**) means : give my **salām** to the **pātware** (village accountant), by which message the accountant will understand that you want to speak to him.

Again, when someone calls to see you, and sends in his card, you say to your servant who brings you the card, **salām do** or **salām bolo**. The servant gives your **salām** to the caller, who then comes in to pay his visit.

Hindus often greet one another with the cry **Rām ! Rām !** (the name of a deity).

**45.**—THANK YOU, to servants and inferiors is expressed by *bahut achchhā*, or merely *achchhā*, 'all right,' 'that will do.' *Bahut achchhā* is also used in the literal sense of 'very well.'

THANK YOU, to equals and superiors is expressed by *shukr, shukr hai* or *shukr guzār honā*, thus :

thanks	<i>shukr</i> or <i>shukr hai</i>
I thank you	<i>maiñ āp kā shukr guzār hūñ</i>

**46.**—*aur* (AND) is often omitted between two Nouns, as in :

boys and girls	<i>larke larkiyāñ</i>
milk and sugar	<i>dudh shakar</i>
up and down	<i>ūñch nīch</i>
big and little	<i>chote bare</i>

AND in certain cases is expressed by *O*, as in :

<i>āb o havā</i>	water and air (that is, climate)
<i>sard o garm</i>	cold and hot

**47.**—The word *hī* conveys emphasis, and can be added to almost any word, as in :

only one	<i>ek hī</i>
just before	<i>paihle hī se</i>
it happened just here	<i>yahāñ hī huā thā</i>
I have called YOU	<i>maiñ ne tum hī ko bulāyā</i>
(not another)	<i>hai</i>

*hī* is often placed between two words for additional emphasis, thus :

*wuh dekhte hī dekhte ghāyab ho gayā*  
he disappeared while we were just looking (=in a moment)

**48.**—The verb *chāhnā* (to wish or want to), is used idiomatically to express that something is about to take place, as in :

he is about to come here (=he is due)	<i>wuh yahāñ āyā chāhtā hai</i>
the clock is about to strike	<i>ghari bājā chāhtī hai</i>

49.—The addition of the word *wālā* can make almost any verb into a noun, expressing agency. *Wālā* takes gender and number, *wālā*, *wāle*, *wālī*.

The final *ā* of the verb changes into *e* before *wālā*.

EXAMPLES.

from bechnā, to sell	comes	bechnewālā, a seller
„ <i>kharidnā</i> , to buy	„	<i>kharidnewālā</i> , a buyer
„ <i>denā</i> , to give	„	<i>denewālā</i> , a giver
„ <i>likhnā</i> , to write	„	<i>likhnewālā</i> , a writer

50.—*wālā* can also be added to a noun, and indicates the PERSON connected with the thing expressed by the noun.

EXAMPLES.

from shaihar, a town	comes	shaiharwālā, a townsman
„ <i>gāoñ</i> , a village	„	<i>gāoñwālā</i> , a villager
„ <i>phal</i> , a fruit	„	<i>phalwālā</i> , a fruiterer
„ <i>phūl</i> , a flower	„	<i>phūlwālā</i> , a flower-seller

52.

1. *maiñ āp ko likh hī rahā thā*; 2. *wuh yeh karnā hī chāhtā thā*; 3. *ghar pās hī hai*; 4. *wuh jā hī rahī thī ki wuh āgaye*; 5. *maiñ is jagah kā raihnewālā nahīñ hūñ*; 6. *gāoñwāloñ ke banisbat shaiharwāle amūman zyādā parhe likhe hote haiñ*; 7. *is ghore kā kharidnewālā kaun hai?* 8. *Chīnwāle bare achchhe kārīgar hote haiñ*; 9. *mārnewāle se bachānewālā barā hai*.

52a.

1. I was just writing to you; 2. he was going (=just about) to do it; 3. the house is quite close by; 4. she was just (on the point of) going, when they arrived; 5. I am not a resident of this place; 6. townsmen are generally better educated than villagers; 7. who is the buyer of this horse? 8. the Chinese are excellent craftsmen; 9. the saviour is greater than the slayer.

## CONVERSATIONAL PHRASES.

- |  |   |
|--|---|
| There are four paihars (=watches) in the day.            | 1. Din meñ chār paihar hote haiñ.                       |
| There are also four watches in the night.                | 2. Rāt meñ bhī chār paihar hote haiñ.                   |
| A summer's day has five watches.                         | 3. Garmī ke din meñ pāñch paihar hote haiñ.             |
| One hour is a very short time.                           | 4. Ek ghantā bahut thorā vakt hai.                      |
| The sun shone all the afternoon.                         | 5. Sūraj sāre sepaihar chamaktā rahā.                   |
| It is very bad to sleep till eight o'clock.              | 6. Āth baje tak sonā bahut <u>kharāb</u> hai.           |
| You should always get up at five o'clock in the morning. | 7. Tum ko subah hameshā pāñch baje uthnā chāhiye.       |
| Last night I was awake all night.                        | 8. Kal maiñ sārī rāt jāgtā rahā.                        |
| It is difficult to sleep when it is very hot.            | 9. Jab bahut garmī hotī hai, tab sonā mushkil hotā hai. |
| The mosquitoes are very troublesome.                     | 10. Machchhar bahut taklīf dete haiñ.                   |
| A mosquito-net is a necessity.                           | 11. Masahrī zarūrī hai.                                 |
| Go and buy one at the bazaar.                            | 12. J'ā'o bāzār se ek mol le ā'o.                       |

## Explanatory Notes to the above Phrases.

5 literally, the sun whole afternoon shining remained; chamaknā, to shine; 8 lit., yesterday I whole night awake remained; jāgnā, to awake; 12 mol lenā, to purchase; mol le ā'o, idiomatic for : go and buy (lit., purchase taking come).

No one knew where he  
had gone.

Some were saying one  
thing, some another

The town is not very  
far from here.

There is a village close  
by.

After a time we shall  
get used to it.

That is his own story.

The dog went of his  
own accord.

If you do that you will  
get yourself into trouble.

It is your own fault.

He deceived himself  
and his friends.

I forgot myself.

Nobody goes near him.

I was nearly dead with  
fright.

He may have told me.

He must have done it.

When he comes you  
must say to him (that)  
I have done it.

Do as I tell you.

Do not be so slow.

1. Kisī ko na mālūm thā  
ki wuh kahāñ gāyā hai.

2. Ko'ī yeh kah rahā thā,  
aur ko'ī wuh.

3. Shaihar yahāñ se dūr  
nahīñ hai.

4. Ek gāoñ nazdīk hai.

5. Kuchh din ke bād ham  
iske ādī ho jāēñge.

6. Yeh usī kā kissā hai.

7. Kuttā āp hī chalā gayā.

8. Agar tum yeh karoge to  
āfat meñ phañs jāoge.

9. Yeh tumhārā hī kasūr  
hai.

10. Usne apne ko aur apne  
dostoñ ko dhokhā diyā.

11. Maiñ apne ko bhūl gayā.

12. Uske pās ko'ī nahīñ jātā.

13. Maiñ khauf se qarīb qa-  
rīb mar gayā.

14. Shāyad usne mujh se  
kahā hogā.

15. Usne zarūr kiyā hogā.

16. Jab wuh ā'e to us se  
kahnā ki: Maiñ ne  
yeh kiyā hai.

17. Jaisā maiñ tumheñ ka-  
hūñ vaisā karo.

18. Itne sust mat ho'o.

India has three hundred million inhabitants.

There are 100 good soldiers in this regiment.

We have sent off fifty letters this week.

This is the second day of the month.

The third day is a holiday. [day.

The seventh day is Sunday.

Pay will be given on the last day.

Who has brought the deputy's letter?

The messenger is here (=present) your honour.

Tell him to give my best compliments to his master.

Well, where were you yesterday?

There was much rain yesterday, sir, I could not come.

Very well, sir, I will do this work.

Let the gentleman come in. [gentleman.

Bring a chair for the

1. Hindustān meñ tetīs karror raihnewāle (ādmī) haiñ.

2. Is paltan meñ sau achche sipāhī haiñ.

3. Is hafte ham ne pachās khat bheje haiñ.

4. Mahīne kā yeh dusrā din hai.

5. Tīsre din chhuttī hai.

6. Sātweñ din itawār hai.

7. Ākhirī din tankhwāh dī jāegī.

8. Diptī sāhib kī chitthī kaun lāyā hai?

9. Huzūr chaprāsī hāzir hai.

10. Kaho, sāhib ko bahut bahut salām bole.

11. Achchhā, kal tum kahāñ the?

12. Janāb kal bahut pāni barastā thā, ā na sakā.

13. Bahut achchhā, sāhib, maiñ yeh kām kardūngā.

14. Sāhib ko salām do.

15. Sāhib ke liye kursī lā'o.

# PROGRESSIVE READING,

with Literal Translation and correct English Rendering.

Hindustān meñ ghar ke bāhar kā kām  
India in home of outside of work

amūman mard hī karte haiñ. Gāoñ meñ  
generally men only doing are. Villages in

aurateñ bhī khetoñ meñ bāz kām kartī  
women also fields in some work doing

haiñ, maslan, bij bonā aur fasl kātñā,  
are, for example, seed sowing and crop cutting,

vaghairā. Shaihroñ meñ gharīb darje kī  
etc. Cities in poor class of

aurateñ bataur ām mazdūr ke rozī  
women in the capacity ordinary labourers of livelihood

kamātī haiñ. Mohalloñ meñ aksar aura-  
earning are. Residential quarters in often wo-

teñ phūl, phal, aur sabzī bechtī haiñ. Yeh  
men flowers, fruit, and vegetables sell. These

aurateñ mālin<sup>1</sup> kaihlātī haiñ. Abtak au-  
women gardeners called are. Until lately wo-

ratoñ ne moharirī<sup>2</sup> kām nahīñ liyā hai.  
men by clerical work not taken is.

Kharīd-farokht bhī ziyādātar mard hī karte  
Buying and selling also mainly men only doing

haiñ. Isliye bāzāroñ meñ aurateñ kam  
are. Therefore bazaar in women less

<sup>1</sup> māli, m., mālin, f., gardener ;

<sup>2</sup> moharir, clerk : moharirī, clerical.



dekhne meñ ātī haiñ. Albattā tīrthoñ  
 sight in coming are. However, places of pilgrimages  
 par, meloñ meñ, aurateñ bakasrat nazar ātī  
 at, fairs in, women in plenty to be seen  
 haiñ, aur khullam-khullā pūrī āzādī se  
 are, and openly full freedom with  
 chaltī phirtī haiñ. Rozānā isteshnoñ par,  
 moving about are. Daily stations at,  
 relgārī meñ sab darjoñ kī auraten  
 railway trains in all classes of women  
 bakhūbī dekhi ja saktī haiñ. Hin-  
 fairly well seen can be. In-  
 dustān meñ khāviñd bīvī kā rishtā maz-  
 dia in husband wife of relation reli-  
 habī māmlā khiyāl kiyā jātā hai.  
 gious matter considered is.

Correct English rendering of the above.

In India, the outside work is generally done by men only. In the villages, the women sometimes do some of the work in the field, such as sowing the seed and cutting the crops.

In the cities, the women of the poorer class earn a living as ordinary labourers by selling flowers, fruit and vegetables in the residential quarters. These women are called gardeners.

Until lately clerical work was not done by women. Buying and selling is also mainly done by men. Therefore women are not much seen in the bazaars, but in places of pilgrimage, and at fairs, there are plenty of women to be seen, moving about quite freely and openly. Daily, at railway stations, and in the trains, women of all classes are fairly well represented.

In India, the relation between husband and wife is looked upon as a religious matter.

**Hindustān meñ sab mazhab pāe jāte haiñ.**  
 India in all religions found are.

**Un meñ se mufassil-zail bayān ke kābil**  
 Them among (=in) the following mention of worthy

**haiñ. Hindū mazhab, Islām, Īsā'ī mazhab,**  
 are. Hinduism, Mohammedanism, Christianity,

**Pārsī mazhab. Islām ke log Musalmān**  
 the Parsee religion. Mohammedanism of people Moslems

**kaihlāte haiñ. Hinduoñ kī tādād Musal-**  
 called are. Hindus of number Mos-

**mānoñ, Īsāioñ, Pārsioñ kī mushtarkā tādād**  
 lems, Christians, Parsees of combined number

**se bhī ka'ī gunā ziyādā hai. Hindustānī**  
 than of many times more is. Indians

**aur khāskar Hindū log gosht kam khāte**  
 and in particūlar Hindu people meat little eat.

**haiñ. Hindū gāe ke gosht se aur Musal-**  
 Hindu cow's flesh from and Mos-

**mān sū'ar ke gosht se sakht parhez karte**  
 'ems pig's flesh from strictly abstinence doing

**haiñ. Bāz Hindū gosht, sharāb aur andoñ**  
 are. Several Hindus meat, wine and eggs

**ko bhī istemāl karne se kataī inkār karte**  
 of also using from, altogether refusal doing

**haiñ. Logoñ kī ām ghizā dūdh, makkhan,**  
 are. People of usual food milk, butter,

ghī                      anāj,      chāval,      phal,      tarkārī,      va-  
clarified butter, corn,              rice,              fruit,              vegetables,

ghairā      haiñ.      Amūman      har      Hindū      rozana  
etc.,              are.              Usually              every              Hindu              daily

nahātā      hai.      Har      Musalmān      ek      din      meñ  
bathing              is.              Every              Moslem              one      day              in,

pāñch      dafā      namāz      parhtā      hai.  
five              times              prayers              reading              is.

Correct English rendering of the above.

In India all religions are found. The most important among these are the following : Hinduism, Mohammedanism, Christianity and Parseeism.

The people professing Mohammedanism are called Moslems (or Muslims). The number of those professing Hinduism is far greater than the combined numbers of Moslems, Christians and Parsees. Indians, and in particular the Hindus, eat little meat. Hindus abstain from eating beef, Moslems abstain from eating pork. Many Hindus abstain altogether from meat, wine and eggs.

The usual food of the people is milk, butter, clarified (or Indian) butter, corn, rice, fruit, vegetables, etc.

The Hindus generally bathe once a day. The Moslems say their prayers five times each day.

Pahār      kī      tarā'ī      meñ      bahut      se      sher      aur  
Mountains of              base              in              many              of              tigers              and

hāthī      haiñ.—Kabhī      kabhī      sāñp      makānoñ      meñ  
elephants are.              Sometimes              snakes              houses              in

chale      āte      haiñ.—Bhālū      aur      teñdue      pahārī  
coming              are.              Bears              and              leopards              hilly

mulk      meñ      raihte      haiñ  
country              in              living              are.

## SHORT VOCABULARIES OF USEFUL NOUNS.

THE TOWN.—shaihar, m. shai-har	revenue court adālat māl, f. a-dah-lat mahl
government building sarkārī imārat, f. sar-kah-ree im-mah-rat	prison jail h'chah-nah jel khānā, m.
custom house chuñgī ghar, m. chung-guee g'har	shop dūkān, f. doo-kahn
post-office dāk khānā, m. dahk h'chah-nah	road sa-rak sarak, f.
telegraph office tār ghar, m. tahr g'har	street galī, f. gah-lee
hospital shafā khānā, m. or aspatāl, m. shaf-ah h'chah-nah, as-pa-tahl	THE HOTEL.—hotal, m. hoh-tal
church guir-jah girjā, m.	waiter vay-tar vetar, m.
mosque mas-djid masjid, f.	bill, bill of fare bill bil, m.
temple mang-dir mañdir, m.	servant naw-kar naukar, m.
police station thānā, m. t'hah-nah	tip in-ahm inām, m.
court of law adālat, f. a-dah-lat	charges dahm dām, m.
civil court dīvānī adālat, f. dee-vah-nee a-dah-lat	visitor mai'h-mahn maihmān, m.
criminal court faujdārī adālat, f. fawj-dah-ree a-dah-lat	first floor paihlī mañzil, f. pai'h-lee mang-zil
	second floor dūsri mañzil, f. doos-ree mang-zil

# THE RAILWAY.—rel, f. rayl

station	isteshan, m. is-tay-shun
platform	pletfarm, m. playt-fahrm
booking-office	tikatghar, m. tick-at-g'har
ticket	tikat, m. tick-at
luggage	asbāb, m. as-bahb
engine	añjan, m. ang-jan
railway carriage	relgārī, f. rayl gah-ree
luggage van	mālgārī, f. mahl-gah-ree
station master	isteshan māstar, m. is-tay-shan mahs-tar
guard	gārd, m. gahrd
porter	kulī, m. ku-lee
trunk, box	trañk, m. trangk
express train	expres gārī, f. ex-press gah-ree
mail train	dāk gārī, f. dahk gah-ree
time-table	taimtebil, m. taim-tay-bil

# SHIPPING.—jahāzī. ja-hah-zee

steamboat	} jahāz, m. ja-hahz
sailing-vessel	
man-of-war	jañgī jahāz, m. jang-guce ja-hahz
merchantman	mālī or tijāratī jahāz, m. mah-lee or ti-jah-ra-tee ja-hahz
mast	patwār, m. pat-wahr
rope	rassī, f. ras-see
steward	stūard, m. stoo-ard
sailor	mallāh, m. mal-lah
mate	met, m. mayt
captain	kaptān, m. kap-tahn
cabin	kamrā, m. kam-rah

# THE HOUSE.—

## ghar, makān, m. g'har, ma-kahn

roof	chhat, f. ch'hat
wall	dīvāl, f. dee-vahl
floor	farsh, m. farsh
staircase	zīnā, m. zee-nah
window	khirkī, f. k'hir-kee

## THE HOUSE (continued)

door	<b>darvāzā</b> , m. dar-vah-zah
front door	<b>sāmne kā darvāzā</b> , m. sahm-nay kah dar-vah-zah
dining-room	<b>khāne kā kamrā</b> , m. k'hah-nay kah kam-rah
drawing-room	<b>baithak</b> , f. bait-hak
bedroom	<b>sone kā kamrā</b> , m. soh-nay kah kam-rah
study	<b>parhne kā kamrā</b> , m. par-h'nay kah kam-rah
bathroom, lavatory	<b>ghusul khānā</b> , m. h'ru-sul k'chah-nah
office	<b>daftar</b> , m. daf-tar
garden	<b>bāgh</b> , m. bah'r
flower garden	<b>phul bāgh</b> , m. p'hool bah'r
orchard	<b>bāghichā</b> , m. bah-h'ree-chah

FURNITURE.—**sāmān**, m.  
sah-mahn

table	<b>mez</b> , f. mayz
chair	<b>kursī</b> , f. kur-see
armchair	<b>ārām kursī</b> , f. ah-rahm kur-see

writing table	<b>likhne kī mez</b> , f. lik'h-nay kee-mayz
picture	<b>tasvīr</b> , f. tas-veer
ornaments	<b>zevar</b> , m. zay-var
curtains	<b>pardā</b> , m. par-dah
carpet	<b>farsh</b> , m., <b>darī</b> , f. farsh, da-ree
matting	<b>chatā'ī</b> , f. cha-tah-ee
mirror	<b>shīshā</b> , m. shee-shah
desk	<b>desk</b> , m. desk
lamp	<b>chirāgh</b> , m. chir-ah'r
bed	<b>chārpā'ī</b> , f. chahr-pah-ee
stove	<b>chūlhā</b> , m. chool-hah
sofa	<b>sofā</b> , m. soh-fah
store-room	<b>godām</b> , m. goh-dahm

## THE BODY.—

**jism, badan**, m.  
jism, ba-dan

head	<b>sar</b> , m. sar
forehead	<b>peshānī</b> , f. pay-shah-nee
hair	<b>bāl</b> , m. bahl
ear	<b>kān</b> , m. kahn

## THE BODY (continued).

eye	āñkh, f. ahag <sup>k'h</sup>
nose	nāk, f. nahk
mouth	muñh, m. muag <sup>h</sup>
face	chehrā, m. chay <sup>h</sup> -rah
tooth	dāñt, m. dahag <sup>t</sup>
cheek	rukhsār, gāl, m. ruh <sup>h</sup> -ch-sahr, gahl
neck	gardan, f. gar-dan
shoulder	kañdhā, m. kang <sup>h</sup> -d <sup>h</sup> ah
arm	bāzū, m. bah-zoo
hand	hāth, m. haht <sup>h</sup>
finger	uñglī, f. uag <sup>h</sup> -lee
thumb	añgūthā, m. ang <sup>h</sup> -goo-t <sup>h</sup> ah
nail	nāk <sup>h</sup> hūn, m. nah <sup>h</sup> -h'choon
chest	chhātī, f. ch <sup>h</sup> 'hab-tee
stomach	medā, pet, m may-dah, payt
heart	dil, m. dill
leg	tāñg, f. tahag <sup>g</sup>
foot	pair, pāoñ, m. payr, pah-on <sup>g</sup>
knee	ghutnā, m. g <sup>h</sup> 'hut-nah

paw	pañjā, m. pang-jah
tail	pūñchh, f. poongch <sup>h</sup>

## EATING AND DRINKING,

	khānā, pīnā k <sup>h</sup> 'hah-nah, pee-nah
food	khānā, m. k <sup>h</sup> 'hah-nah
breakfast	subah kā khānā* (=morning food) su-bah kah k <sup>h</sup> 'hah-nah
dinner	shām kā khānā m. or byālū, f. (=evening food) shahm kah k <sup>h</sup> 'hah-nah, b'yah-loo
tea	chā, f. chah
coffee	kahavā, m. ka-ha-vah
chocolate	chāklet, f. chahk-layt
wine, beer	sharāb, f. (any intoxicant) sha-rahb
soup	shorbā, m. shohr-bah
bread	rotī, f. roh-tee
meat	gosht, m. gohsht
cheese	chīz, f. cheez
eggs	añde, m. ang-day
milk	dūdh, m. dood <sup>h</sup>

\*Two other names for breakfast are : chhotī hāziri, f., and kalewā, m. (ch<sup>h</sup>'hoh-tee hah-zī-ree, ka-lay-wah) ; any of these names also apply to lunch

**EATING, DRINKING (continued)**

butter **mak Khan, m.**  
mak-k'han

Indian or clarified  
butter **ghī, m.**  
g'hee

fruit **phal, m.**  
p'hal

vegetables **tarkārī, f.**  
tar-kah-ree

sweetmeats **mithā'ī, f.**  
mit-hah-ee

**TRADES.—tijārat, f.**  
ti-jah-rat

grocer **basātī**  
ba-sah-tee

greengrocer **kuñjra**  
kungj-rah

fruiterer **mewāfarosh**  
may-wah-fa-rosh

butcher **kasā'ī**  
kas-ah-ee

baker **tanūr wālā,**  
**roti wālā**  
tan-oor-vah-lah, roh-tee-vah-lah

milkman **ghosī**  
g'hoh-see

provision merchant **bani'ā**  
ba-ni-ah

fisherman **māhīgīr,**  
**machhuā**  
mah-bee-gueer, mach-hu-ah

fishmonger **machhli wālā**  
mach'h-lee-vah-lah

confectioner **halwā'ī**  
hal-wah-ee

cook **bāvarchī**  
bah-var-chee

**water carrier**

**bhishtī, sakkā**  
b'hish-tee, sak-kah

gardener **mālī**  
mah-lee

carpenter **barha'ī**  
bar-ha-ee

mason **memār**  
may-mahr

blacksmith **lohār**  
loh-hahr

goldsmith **sunār**  
sun-ahr

jeweller **jauharī**  
jaw-ha-ree

bootmaker **mochī**  
moh-chee

tailor **darzī**  
dar-zee

cloth merchant **bajāz**  
ba-jahz

washerman **dhobī**  
d'hoh-bee

cowherd **gadariyā**  
ga-da-re-yah

**UTENSILS AND TOOLS.**

**auzār, m. (aw-zahr)**

plate **thālī, rakābī, f.**  
t'hah-lee, rak-ah-bee

jug **lotā, m.**  
loh-tah

glass **gilās, m.**  
gui-lahs

cup **pyālā, m.**  
p'yah-lah

spoon **chammach, f.**  
cham-madch

knife **chākū, m.**  
chah-koo



## UTENSILS, TOOLS (continued)

fork	kāntā, m. kahng-tah
hammer	hathaurā, m. bat'h-aw-rah
saw	ārā, m. ah-rah
screw	pech, m. paych
screwdriver	pechkas, m. paych-kas
nails	kīl, f. keel
ruler	rūl, f. rool
spade	khurpī, f. k'hur-pee
scissors	kaiñchī, f. kaing-chee
razor	astūrā, m. as-too-rah

## WRITING MATERIALS.

likhne kā sāmān.  
lik'h-nay kah sah-mahn

paper	kāghaz, m. kah-h'raz
letter paper	chitthī kā kāghaz, m. chit-t'hee kah kah-h'raz
blotting paper	sokhtā, m. soh'ch-tah
envelope	lifāfā, m. lif-ah-fah
pen	kalam or qalam, f. ka-lam
pencil	peñsil, f. paing-sil
inkstand	dāvāt, f. dah-vaht

postage stamp  
dāk tikat, m.  
dahk tick-at

seal	muhar, f. mu-har
note book	notbuk, f. noht-buk
pocket book	pāketbuk, f. pah-kayt-buk
diary	dāyari, f. dah-ya-ree

## COLOURS.—rañg, m.

	rang
blue	nīlā nee-lah
red	surkh, lāl surh'ch, lahī
green	sabz, harā sabz, ha-rah
yellow	zard, pīlā zard, pee-lah
grey	bhūrā b'hoo-rah
orange	nārañgī rañg nah-rang-guee rang
black	kālā, syāh kah-lah, s'yah
white	sufed su-fayd

## THE ARMY.—fauj, f.

	fawdj
general	janaral dja-na-ral
colonel	karnal kar-nal
major	mejar may-djar

## THE ARMY (continued)

captain	<b>kaptān</b> kap-tahn
officer	<b>afsar</b> af-sar
regiment	<b>paltan, f.</b> pal-tan
foot soldier	<b>sipāhī</b> si-pah-hee
horse soldier	<b>sawār</b> sa-wahr
cavalry	<b>ghur sawār, m.</b> g'hur sa-wah
infantry	<b>pyādā, m.</b> p'yah-dah
flag, standard	<b>jhañdā, m.</b> dj'hang-dah
tent	<b>khīmā, m.</b> h'chee-mālī
uniform	<b>vārdī, f.</b> var-dee
barracks	<b>bārak, m.</b> bah-rak
to march	<b>chalnā, or</b> <b>rukhsat honā</b> chal-nah, ruh'ch-sat hoh-nah
war, battle	<b>larā'ī, jaṅg, f.</b> lar-ah-ee, djangg
attack	<b>hamlā, m.</b> ham-lah
cannon	<b>top, f.</b> toh-p

gun	<b>bañdūk, f.</b> bang-dook
sword	<b>talwār, f.</b> tal-wahr
bullet	<b>golī, f.</b> goh-lee
powder	<b>bārūd, f.</b> bah-rood
shot	<b>chharrā, m.</b> ch'har-rah
ammunition	<b>golā bārūd, m.</b> goh-lah bah-rood

## TITLES, \* PROFESSIONS, etc.

	<b>khitāb, m., peshe, m.,</b> <b>vaghairā</b> h'che-tahb, pay-shay, va-h'rai-rah
king	<b>rājā, bādshāh</b> rah-jah, bahd-shah
queen	<b>rānī, malkā</b> rah-nee, mal-kah
prince	<b>rāj Kumār,</b> <b>shāhzādā</b> rahj-ku-mahr, shah-zah-dah
princess	<b>rāj Kumārī,</b> <b>shāhzādī</b> rahj-ku-mah-ree, shah-zah-dee
heir apparent	<b>yuvarāj, walī</b> yu-vah-rahj, va-lee
judge	<b>jaj, munsif</b> jadj, muu-sif

\*INDIAN TITLES—beginning at the lowest rank. These cannot be translated into English.

Rāi (rah-e), Rāo (rah'o), **Khān** (h'chahn) ; Rāi Bahādur (rah-e ba-hah-dur), Rāo Bahādur (rah-oh ba-hah-dur), Diwān Bahādur (di-vahn bah-hah-dur), **Khān Bahādur** (h'chahn ba-hah-dur) ; Rājā (rah-jah), Mahārājā (mah-hah-rah-jah), Nawāb (na-vahb).

## TITLES, PROFESSIONS (continued)

lawyer, solicitor	<b>vakīl</b> va-keel
lawyer's clerk	<b>muharir</b> mu-hah-rir
priest	<b>purohit</b> pur-oh-hit
doctor	<b>hakīm, dāktar</b> hak-eem, dahk-tar
teacher	<b>gurū, māstar, parhānewālā</b> gu-roo, mahs-tar, par-hah-nay-vah-lah

## BANKING, etc.

bank	<b>bañk, f.</b> bangk
------	--------------------------

bank-manager	<b>bañk kā menejar</b> bangk kah may-nay-jar
bank-clerk	<b>bañk kā munshī</b> bangk kah mun-shee
cash	<b>nakd, m.</b> nakd
loan	<b>karz, udhār, m.</b> karz, ud-hahr
cheque, draft	<b>chek, huñdī, f.</b> chek, hung-dee
currency note	<b>karañsī not, m.</b> ka-rang-see noht
money	<b>rupayā, m.</b> ru-pa-yah

## MONEY VALUES.

<b>rupayā</b>	silver coin and paper	= 1s. 4d. at par.
roo-pa-yah		
<b>athannī</b>	silver and nickel coin	= 8 annas, nominally 8d.
at'h-an-nee		
<b>chawannī</b>	" "	= 4 annas " 4d.
chaw-an-nee		
<b>dawannī</b>	" "	= 2 annas " 2d.
daw-an-nee		
<b>ekannī</b>	nickel coin	= 1 anna " 1d.
ayk-an-nee		
<b>adhannī</b>	copper coin	= ½ anna " ½d.
ad'h-an-nee	(size of a penny)	
<b>paisā</b>	copper coin	= ¼ anna " ¼d.
pai-sah	(size of a halfpenny)	
<b>pā'ī</b>	copper coin = one twelfth anna	one twelfth 1d.
pah-ee	(not much used, except in calculations)	
<b>muhar</b>	sovereign (gold coin)	nominally £1.
mu-har		
<b>pāñch rupaye kā not</b>	a five-rupee note	
<b>das rupaye kā not</b>	a ten-rupee note	
<b>bis rupaye kā not</b>	a twenty-rupee note	
and so on, notes of 30, 40, 50, 100, 500, 1,000, 10,000 rupees.		

**LIST OF INDISPENSABLE WORDS,  
ADVERBS, PRONOUNS, PREPOSITIONS, CONJUNCTIONS AND  
IDIOMATIC EXPRESSIONS.**

about	<b>karīb</b> ka-reeb	as much as	<b>itnā... jitnā</b> it-nah jit-nah
above all	<b>sab se paihle</b> sab se pai'h-lay	at all events	<b>jo ho</b> joh hoh
across	<b>pār</b> pahṛ	at least	<b>kam se kam</b> kam say kam
after	<b>bād</b> bahd	at most	<b>ziyādā se ziyādā</b> ze-yah-dah say ze-yah-dah
afterwards	<b>bād ko</b> bahd ko	at once	<b>ekdam</b> ayk-dam
again	<b>phir</b> p'hir	at present	<b>āj kal</b> ahj kal
against	<b>khilāf</b> h'chi-lahf	at that time	<b>us vakt</b> us vakt
all	<b>sab, kul</b> sab, kul	because	<b>chūṅkī, isliye ki</b> choong-kee, is-li-yay ke
almost	<b>karīb karīb</b> ka-reeb ka-reeb	behind	<b>pīchhe</b> pecch-hay
aloud	<b>zor se</b> zohr say	besides	<b>alāwā</b> al-ah-wah
already	<b>paihle hī</b> pai'h-lay hee	beyond	<b>bād</b> bahd
also	<b>bhī</b> b'hee	both	<b>donoñ</b> doh-nong
although	<b>goyā</b> goh-yah	but	<b>lekin, balki</b> lay-kin, bal-ke
always	<b>hameshā</b> ha-may-shah	by	<b>se</b> say
and	<b>aur</b> awṛ	by chance	<b>ittifākan</b> it-ti-fah-kan
apparently	<b>dekhne meñ</b> dayk'h-nay may <sup>ng</sup>	by no means	<b>kisī tarah nahīñ</b> kis-ee ta-rah na-heeng
as	<b>jaise</b> jai-say	constantly	<b>hameshā,</b> <b>kadam kadam par</b> ha-may-shah, ka-dam par
as much, as many	<b>itnā</b> it-nah		

close to **pās, nazdik**  
 pāhs naz-deek  
 each **har**  
 har  
 early **jaldī**  
 jal-dee  
 either...or **yā...yā**  
 yah...yah  
 elsewhere **aur jagah**  
 awr jah-gah  
 enough **kāfī**  
 kah-fee  
 entirely **bilkul**  
 bil-kul  
 especially **khās kar**  
 h'chāhs kar  
 even if **agarche**  
 a-gar-chay  
 ever, always **hameshā**  
 ha-may-shah  
 everywhere **har jagah**  
 har-ja-gah  
 exactly **bilkul thīk**  
 bil-kul-t'heek  
 exceedingly **nihāyat**  
 ni-hah-yat  
 except **sivāya**  
 si-vah-yah  
 few, a few **chañd**  
 chañd  
 finally **ant meñ, ākhir**  
 ant mayng, ah-h'chir  
 first **awwal**  
 aw-val  
 for **liye**  
 le-yay  
 formerly **paihle**  
 pai'h-lay  
 forward **āge**  
 ah-gay

from **se**  
 say  
 generally **ām taur par**  
 ahm tawr par  
 hardly **mushkil se**  
 mush-kil say  
 hence **yahāñ se**  
 ya-hahng say  
 hereupon **is par**  
 is par  
 here and there **jahāñ tahāñ**  
 ja-hahng ta-hahng  
 how ? **kaise ?**  
 kai-say  
 however, but **lekin**  
 lay-kin  
 if **agar**  
 a-gar  
 immediately **fauran**  
 faw-ran  
 in **meñ**  
 mayng  
 in case **agar**  
 a-gar  
 indeed **bhī, zarūr**  
 b'hee, za-roor  
 in front of **sāmne**  
 sahm-nay  
 in future **āyīndā**  
 ah-yīng-dah  
 inside **andar**  
 an-dar  
 instead of **bajāya**  
 ba-djah-ya  
 in the same way **jyōñ kā tyōñ**  
 dj'yong kah t'yong  
 just, just now **abhī**  
 ab-hee

last **ākhirī**  
 ahk-he-ree  
 left (to the) **bayīn taraf**  
 ba-yeeng ta-raf  
 lifelong **zīndgī bhar**  
 zingd-guee b'har  
 like, as **kī tarah**  
 kee ta-rah  
 mutually **āpas meñ**  
 ah-pas mayng  
 near **nazdik**  
 naz-deek  
 neither... nor **na... na**  
 na...na  
 never **kabhī nahīn**  
 kab-hee na-heeng  
 nevertheless **is par bhī**  
 is par b'hee  
 no **nahīn**  
 na-heeng  
 none, not any **ko'ī nahīn**  
 ko-ee na-heeng  
 nothing **kuchh nahīn**  
 kuch'h na-heeng  
 now **ab**  
 ab  
 nowhere **kahīn nahīn**  
 ka-heeng na-heeng  
 of **kā**  
 kah  
 of course **zarūr hī**  
 za-roor hee  
 often **aksar**  
 ak-sar  
 on, upon **par**  
 par  
 on account of **kī wajah se**  
 kee va-djah say  
 only **sirf**  
 sirf  
 on the contrary **bar khilāf**  
 bar h'chi-lahf  
 or **yā**  
 yah

otherwise **varnā**  
 var-nah  
 outside **bāhar**  
 bah-har  
 perhaps **shāyad**  
 shah-yad  
 privately **akele meñ**  
 a-kay-lay mayng  
 quickly **jaldī**  
 jal-dee  
 quite **bilkul**  
 bil-kul  
 rather **balki**  
 bal-ke  
 right (to the) **dāhinī taraf**  
 dah-hi-nee ta-raf  
 scarcely **mushkil se**  
 mush-kil say  
 seldom **bahut kam**  
 ba-hut kam  
 several **ka'ī**  
 ka-ee  
 shortly, briefly **mukhtasir taur par**  
 muh'ch-ta-sir tawr par  
 since **se**  
 say  
 slowly **āhistā**  
 ah-his-tah  
 so that **jis meñ**  
 jis mayng  
 so **is tarah**  
 is ta-rah  
 some, any **ko'ī, kuchh**  
 koh-ee kuch'h  
 some, a little **kuchh**  
 kuch'h  
 somehow or other **jaise taise**  
 jai-say tai-say  
 something **kuchh**  
 kuch'h  
 sometimes **bāzvakt**  
 bahz-vakt

somewhere or other **kahīn na kahīn**  
 ka-heeng na ka-heeng  
 so much, so many **utnā**  
 ut-nah  
 soon **jaldī**  
 jal-dee  
 still **abhī, tobhī**  
 ab-hee toh-b'hee  
 suddenly **bāt hī bāt meñ**  
 baht hee baht-mayng  
 surely **zarūr, beshak**  
 za-roor bay-shak  
 than **se**  
 say  
 then **tab**  
 tab  
 therefore **isliye**  
 is-le-yay  
 thereupon **is par**  
 is par  
 though **goyā**  
 goh-yah  
 through **se, se ho kar**  
 say, say ho kar  
 three days ago **tarsoñ**  
 tar-song  
 thus **is tarah**  
 is-ta-ra  
 together **ikathā**  
 ik-at-t'hah  
 too (much) **nihāyat**  
 ni-hah-yat  
 towards **taraf**  
 ta-raf  
 truly **sach much**  
 sach much  
 two days ago **parsoñ**  
 par-song  
 under **nīche**  
 nee-chay

undoubtedly **ho na ho, beshak**  
 hoh nah hoh, bay-shak  
 unless **agar... nahiñ**  
 agar...na-heeng  
 until **tak**  
 tak  
 usually **amūman**  
 a-moo-man  
 what ? **kyā ?**  
 k'yah ?  
 whatever **kuchh bhī**  
 kuch'h bhee  
 when ? **kab ?**  
 kab ?  
 when **jab**  
 jab  
 whereas **chūñki**  
 choong-kee  
 wherever **jahāñ kahīn**  
 ja-hahng ka-heeng  
 while (during) **meñ**  
 mayng  
 who ? which ? **kaun ? kis ?**  
 kawn ? kis ?  
 who, which **jo, jis**  
 joh, jis  
 whoever **ko'ī bhī, jo ko'ī**  
 koh'ee b'hee, joh koh-ee  
 whole. the **kul**  
 why ? **kyūñ ?**  
 k'yoong  
 with **se**  
 say  
 without **baghair**  
 ba-h'chair  
 yes **hāñ**  
 hahng  
 yet **abhī**  
 ab-hee

# IDIOMATIC PHRASES.

Come what may.

At all events.

It may happen.

It is the truth.

Hearing is better than speaking.

Patience is an excellent quality.

The fruit of rashness is repentance.

To the wise a hint is enough.

Fortune does not increase with wisdom.

Man has reason, a brute has none.

This is the best of all (=better than all).

Never mind.

As soon as possible.

As one sows, so one reaps.

All is well that ends well.

Time is money.

Learn it by heart.

At the point of the sword.

If it is to be done, do it at once.

Jo chāhe ho.

Har taur par.

Yeh ho saktā hai.

Yeh sach hai.

Sunnā behtar hai kaihne se.

Sabr achchhī khaslat hai.

Jaldī kā phal pashemā-nī hai.

Ākil ko ishārā kāfī hai.

Dānā'ī se daulat nahīn barhtī.

Akl ādmī ko hotī hai, jānvar ko nahīn.

Yeh sab se behtar hai.

Kuchh parvā nahīn.

Jitnī jaldī ho sake.

Jaisā boye, vaisā kāte.

Jiskā natijā achchhā hai wuh sab achchhā.

Vakt hī daulat hai.

Ise zubānī yād kar dālo.

Talwār ke zor se.

Agar yeh karnā hai, to fauran karo.



## COMMERCIAL PHRASES.

Take this draft, and  
bring the money.

Be quick, so that I  
may have the money  
in time.

Let me have the money  
by twelve o'clock.

The money must now  
be sent to Mr. —.

What is the price of  
rice now ?

Do not buy to-day,  
wait till to-morrow.

Do you understand  
business ?

I am not easily imposed  
upon.

I cannot understand the  
bazaar prices.

The bazaar rate is  
never the same for  
two hours.

Have you compared  
these things with the  
sample ?

Do the goods and the  
sample agree ?

They do not agree.

The goods are inferior  
to the sample.

Yeh huṇḍī le jāo aur  
rupayā le āo.

Tezī karo jis meñ ki  
mujhe vakt par ru-  
payā mil jāe.

Bārah baje tak mujhe  
rupayā mil jāe.

Ab rupayā Mistar — ke  
pās bhejnā chāhiye.

Ab chāval kā dām  
(bhav) kyā hai ?

Āj mat kharīdo, kal tak  
intizār karo.

Kyā tum tijārat sa-  
majhte ho ?

Mujhe jaldī dhokhā na-  
hiñ diyā jā saktā.

Bāzār ke dām merī sa-  
majh meñ nahīñ āte.

Bāzār kī dar do ghañte  
tak to zarūr wahī ra-  
hegī.

Kyā tum ne in chīzoñ  
ko namūne se milā-  
yā hai ?

Kyā sāmān aur namū-  
nā ek se haiñ ?

Ve ek se nahīñ haiñ.

Sāmān namūne se gha-  
tiyā hai.

Two or three packages  
are superior.

Get a pass for the goods  
to be shipped.

How much money was  
collected yesterday ?

Bring the goods in carts  
from the custom-  
house.

When Mr. — comes, tell  
him I want to speak  
to him.

How long are those  
goods to remain in  
the custom-house ?

Sir, I have not got the  
invoice, how can I  
get them out ?

There are different rates  
of duty for different  
goods.

I cannot (myself) open  
the boxes.

The custom-house offi-  
cer is here to open  
the packages.

I will sign the in-  
voice.

The things cannot be  
sent without a pass.

They promised to send  
the goods to-morrow.

Do tīn puriyā behtar  
haiñ.

Jahāz se sāmān bhejne  
ke liye pās le āo.

Kal kitnā rupayā ikat-  
thā kiyā gayā ?

Chuñgī ghar se asbāb  
gārī par le āo.

Jab Mr. — āe, to kaihñā  
ki maiñ us se bāt kar-  
nā chāhtā hūñ.

Wuh asbāb chuñgī ghar  
meñ kab tak rahegā ?

Sāhib, mere pās biltī na-  
hīñ, meñ unko kaise  
chhurā saktā hūñ ?

Mukhtalif sāmān ke liye  
chuñgī kī mukhtalif  
dar haiñ.

Maiñ khud baksoñ ko  
nahīñ khol saktā.

Chuñgī kā afsar yahāñ  
bandaloñ ko kholne ke  
liye hai.

Maiñ biltī par dastkhat  
kar dūngā.

Chīzeñ binā pās ke na-  
hīñ bhejī jā saktīñ.

Unhoñ ne kal sāmān  
bhejne kā wādā kiyā  
hai.

Have you collected all the bills ?

His affairs are in a bad state.

He has called his creditors together.

Is the cargo damaged ?

This man deals honestly with everybody.

The goods you have purchased are very dear.

You have been deceived by this man.

He cannot pay his debts.

The articles purchased on the 15th of this month have not been delivered.

Tell me the amount of what is due. [rect.

The accounts are not correct. Everything is in confusion.

See to it that the books are kept properly.

In answer to your letter of the 3rd inst.

I am in receipt of your letter of the 1st ult.

Kyā tum ne sab bil jamā kar liye haiñ ?

Uskā hāl garbar hai.

Usne apne mahājanoñ ko bulāyā hai.

Kyā sāmān ko nuksān huā hai ?

Yeh ādmī sab ke sāth imān rakhtā hai.

Jo sāmān tum ne kharīdā hai wuh bahut mahāngā hai.

Tum is ādmī se dhokhā khā gaye.

Wuh karz adā nahīñ kar saktā.

Is mahīne kī pandrah tārīkh ko kharīdī huī chīzeñ dākhil nahīñ kī gayī haiñ.

Mujhe batāo kī kitnā denā hai.

Hisāb thīk nahīñ hai.

Sab garbar hai.

Dekho hisāb kī kitābeñ thīk thīk rakhī jāēñ.

Tīsri tārīkh ke tumhāre khat ke jawāb meñ

Mujhe ākhirī mahīne kī paihlī tārīkh kā khat milā.

I have the pleasure to inform you.

Please send it to me by return of post.

I hope to receive it by the 7th.

In your letter you promised us a discount of 5 per cent.

You have only taken off  $2\frac{1}{2}$  per cent.

I will send you a cheque as soon as I receive the goods.

We shall be much obliged to you.

Please let me know your lowest terms for cash.

How much will the duty amount to (=be) ?

The bill is payable at sight.

We cannot wait any longer.

Send in my account as soon as possible.

The firm has failed.

The Bank-rate is down.

There is an error in your account.

Mujhe āp ko yeh batāne meñ khushī hai.

Maiharbānī kar ke lautatī dāk se mujhe yeh bhej denā.

Maiñ sāt tārīkh tak pāne kī ummīd kartā hūñ.

Apne khat meñ āp ne pāñch fī sadī battā dene kā wādā kiyā hai.

Āp ne sirf dhā'ī fī sadī kātā hai.

Sāmān pāte hī, maiñ chek bhej dūngā.

Ham āp ke bahut shukr guzār hoñge.

Maiharbānī kar ke apnī sastī se sastī nakd dar batlā'īye.

Chuñgī kitnī hogī ?

Yeh darsanī huñdī hai.

Ham ab zyādā intizār nahīñ kar sakte.

Merā hisāb bhejo, jitnī jaldī ho sake.

Kārkhāne kā devālā nikal gayā hai.

Bañk kī dar kam hai.

Tumhāre hisāb meñ ek ghalatī hai.

Give me a receipt.

I have a letter of recommendation.

The samples are delayed.

Give me your estimate (=rates).

Send the goods by fast train.

Can I insure the goods?

Your esteemed order duly to hand.

No invoice was sent with the goods.

We hasten to inform you.

We will allow you a reduction of 10 per cent.

Your orders must be fairly large.

I sold the goods at a large profit.

We hope the above prices and terms will suit you.

May we hope that you will shortly favour us with an order?

We can either charter a whole steamer, or part, as it suits you best.

Mujhe rasīd do.

Mere pās ek sifārashī chitthī hai.

Namūne bhejne meñ der ho gayī.

Mujhe apnā bhāv batāo.

Sāmān tez gārī se bhej-nā.

Kyā sāmān kā bīmā karā saktā hūñ?

Apkī farmā'ish milī.

Sāmān ke sāth biltī nahīñ bhejī gayī thī.

Ham āp ko itlā dete haiñ.

Ham āpko das fī sadī battā deñge.

Ap kī māñg kāfī barī honī chāhiye.

Main ne māl bare munāfe par bechā.

Hameñ ummīd hai ki ūpar ke dām aur shar-tenāp ke muāfik hoñgī.

Kyā ham ummīd karen ki āp jald hī hukm ināyat karenge?

Ham sārā jahāz yā ek hissā kirāyā kar sakte haiñ, jaisā āp ke muāfik ho.

I shall pay on receipt of the goods.

We have made every effort to execute your order.

Will you kindly let us know by return of post ?

Please accept our best thanks for this favor.

There was a good trade done in that village.

Our market is still very quiet.

There is little hope of an early change.

The demand is not yet strong enough.

We hope to obtain a better price in a week.

Speculators have for the moment seized on this article.

Nobody can tell how the market will turn out.

If a considerable change takes place, we shall inform you by cable.

Prices will fall considerably in a few days.

Māl āne par maiñ dām dūñgā.

Āp kā hukm bajāne meñ ham ne pūrī koshish kī hai.

Kyā lautatī dāk se itlā dene kī ināyat kareñge ?

Is ināyat ke liye hamārā bahut shukriyā kabūl kījiye.

Us gāoñ meñ achchhī tijārat huī.

Hamārā bāzār abhī bahut khāmosh hai.

Jaldī badalne kī bahut kam ummīd hai.

Abhī māñg kāfī nahīñ hai.

Ek hafte meñ ham beh-tar dām pāne kī ummīd karte haiñ.

Is vakt sattetwāloñ ne is chīz par kabzā kar liyā hai.

Ko'ī nahīñ kah saktā kī bāzār kī kyā hālat hogī.

Agar achchhā fark huā to ham āp ko tār se itlā deñge.

Kuchh dinoñ meñ dām bahut gir jāeñge.

The money market is very firm.

We must be prepared for still dearer money.

The value of the rice and wheat exported last week, amounted to half a million rupees more than the previous week.

It is essential to ship the goods at the lowest possible rate.

The date of the arrival does not matter much.

Do not forget to insure the goods.

We think there will shortly be a very great demand for cotton in this country.

Our present supply will not be sufficient to meet the demand.

We propose entering into another speculation with you, on equal terms.

We herewith send you invoice for goods ordered on the 5th inst.

We are sending them off by ship to-day.

Rupaye kā bāzār bahut mazbūt hai.

Is se bhī meheñge rupaye ke liye hameñ taiyār raihnā chāhiye.

Ākhirī hafte bāhar bheje hue chāval aur gehūn kī kīmat paihle hafte ke banisbat pāñchlākh rupaye ziyādā thī.

Yeh nihāyat zarūrī hai ki māl kam se kam dar par jahāz se bhejā jā'e.

Āmad kī tārīkh kī koī bāt nahīn.

Māl kā bimā karānā mat bhūlnā.

Hamārā kھیāl hai ki kuchh din meñ hī is mulk meñ ruī kī barī māng hogī.

Hamārā maujūdā sāmān māng ke liye kāfī na hogā.

Hamārā irādā hai ki āp ke sāth barābar hissoñ meñ ek aur sattā karen.

Pāñchvī tārīkh ko māñ-gā'e hue māl kī biltī ham bhejte haiñ.

Ham āj unheñ jahāz se ravānā kar rahe haiñ.

We are certain that you will be satisfied with the quality and price.

We await your acknowledgment of the receipt.

The goods invoiced on the 17th inst. have arrived here to-day.

Unfortunately they are in such a bad condition that we cannot accept them.

Will you let us know what we can do for you in this matter ?

We beg to inform you that the cotton sales have been in progress for a week.

We advise you to buy now (at once).

The terms quoted do not include carriage.

The firm has been established many years.

The bill of lading has not yet come to hand.

Awaiting the favour of a reply.

Hameñ yakīn hai ki āp chīz aur dām se khush hoñge.

Ham rasīd kī pahuñch kā intizār kar rahe haiñ.

Sattrah tārīkh ko jis māl kī biltī bhejī gayī thī wuh āj āgayā.

Badkismatī se wuh itnī kharāb hālat meñ hai ki ham mañzūr nahīñ kar sakte.

Kyā āp hameñ batāeñge ki is māmle meñ ham āp ke liye kyā kar sakte haiñ ?

Hām āp ko itlā dete haiñ ki ek hafte se ruī kī farokht ho rahī hai.

Ham āpko salāh dete haiñ ki āp fauran hī kharīdeñ.

Is bhāv meñ bhejne kā kharch nahīñ shāmil hai.

Yeh kārkhānā muddat se qāyam hai.

Lādne kā bil abhī nahīñ āyā hai.

Jawāb kī maiharbānī kā intizār hai.



## MISCELLANEOUS PHRASES.

Where can I buy those  
articles (things) ?

To whom do these parcels  
belong ? [yours ?

Is he any relation of

What are you doing here ?

I know what I have to  
do.

I understand you quite  
well.

Now I know what to  
say.

Someone must do it.

I believe there is no one  
at home.

He must have about three  
hundred rupees in hand.

There were about two hun-  
dred persons present.

Some house or other must  
be vacant.

This house compared with  
that house, is the more  
beautiful.

These two books are quite  
different.

The one is much larger  
than the other.

Wuh chīzen maiñ kahāñ  
kharīd saktā hūñ ?

Yeh pārsal kis kī haiñ ?

Kyā wuh tumhārā rish-  
tedār hai ?

Tum yahāñ kyā kar rahe  
ho ?

Maiñ jāntā hūñ ki mujhe  
kyā karnā hai.

Maiñ tumheñ thīk thīk  
samajhtā hūñ.

Ab maiñ jāntā hūñ ki  
kyā kahūñ.

Kisī na kisī ko yeh kar-  
nā chāhiye.

Merā yakīn hai ki ghar  
par koī nahīñ hai.

Uske pās karīb tīn sau  
rupaye hoñge.

Koī do sau ādmī mau-  
jūd the.

Koī na koī makān za-  
rūr khālī hogā.

Us ghar ke mukābile  
yeh ghar ziyādā khūb-  
sūrat hai.

Yeh do kitābeñ bilkul  
mukhtalif haiñ.

Ek dūsarī se bahut barī  
hai.

What has happened ?

I tried all sorts of things,  
but it was no good.

You ought to be ashamed  
of yourself.

He reads the paper every  
morning.

We go there every day.

We gave him good advice,  
but he paid no heed.

This is the work of two  
men.

One man cannot possibly  
do it.

The letter which you wrote  
has not arrived.

The man whom you saw  
yesterday, is not here  
now.

You have only to ask for  
it to get it.

I feared you were not  
coming.

I have got all I wanted.

Wherever his master is,  
there his dog will be also.

He is a great favourite in  
this part of the country.

Kyā huā ?

Maiñ ne tarah tarah ki  
chīzeñ āzmā'īñ par  
kuchh matlabna nikla.

Tumheñ sharm ānī chā-  
hiye.

Wuh roz subah akhbār  
parhtā hai.

Ham vahāñ roz jāte haiñ.

Ham ne use nek salāh dī  
thī par us ne kuchh  
khiyāl na kiya.

Yeh do ādmioñ kā kām  
hai.

Ek ādmī kisī tarah yeh  
nahīñ kar saktā.

Āpne jo khat likhā thā  
wuh nahīñ āyā hai.

Jis ādmī ko āp ne kal  
dekhā thā, wuh ab ya-  
hāñ nahīñ hai.

Māngte hī wuh (chīz)  
tumheñ mil jāegī.

Mujhe dar thā ki tum  
na āoge.

Mujhe jo chāhiye thā  
wuh sab mil gayā.

Jahāñ mālik, vahāñ mā-  
lik kā kuttā.

Mulk ke is hisse meñ  
use sab chāhte haiñ.

Everybody is talking about him.

Surely this is some other man.

It cannot be the same man.

I have changed my mind.

I won't go to-day.

He is not old, but he is older than I am.

You had better go now.

The heat is abating.

The wind has changed.

This is the rainy season.

It is raining in torrents.

There is a storm.

There is very little water in the river, you will be able to ford it.

The carts must cross by the bridge.

This coolie has worked hard, he ought to have a good tip.

It takes about two hours to go up this hill.

I came down the hill in one hour.

This is a hilly country.

Har shakhs us ke bāre meñ bāt kar rahā hai.

Beshak yeh ko'ī aur ādmī hai.

Yeh wuh ādmī nahīn ho saktā.

Maiñ ne apnā irādā badal diyā hai.

Maiñ āj nahīn jāūngā.

Wuh buddhā nahīn hai, par mujh se barā hai.

Ab tumheñ jānā chāhiye

Garmī kam ho rahī hai.

Hawā badal gayī hai.

Ājkal barsāt hai.

Mūslādhār pānī baras rahā hai.

Tūfān hai.

Nadī meñ bahut kam pānī hai, tum pār kar sakoge.

Gāriyāñ pul se hī jā saktī haiñ.

Kulī ne barī maihnat kī hai, usko achchhā inām milnā chāhiye.

Is pahārī par jāne meñ ko'ī doghante lagte haiñ.

Maiñ ek ghante meñ pahārī se nīche ā gayā.

Yeh pahārī mulk hai.

Which towns of India  
have you visited (seen) ?

When I got there I found  
that I had come to the  
wrong place.

There is no harm in it.

What harm is there in  
it ?

What is the meaning of  
this phrase ?

The consequences of this  
quarrel will be serious.

Don't you think so ?

I cannot do this work.

These phrases will be  
useful.

Tum ne Hindustān ke  
kaun shaihar dekhe  
haiñ ?

Jab maiñ vahāñ pahuñ-  
chā, to mujhe mālūm  
huā ki ghalat jagah ā  
gayā.

Is meñ ko'ī harj nahīñ  
hai.

Is meñ kyā harj hai ?

Is fikre ke kyā māñī  
haiñ ?

Is jhagre ke natīje aham  
hoñge.

Kyā tum yeh nahīñ  
khyāl karte ?

Maiñ yeh kām nahīñ  
kar saktā.

Yeh fikre kām ke hoñge.

### POINTS OF THE COMPASS.—qutub, dishā, f.

north      uttar, shumāl

south      dakhin, junūb

east      pūrāb, mashrik

west      pachchhim, maghrib

northward  
(to the north)

uttar or shumāl kī taraf

southward  
(to the south)

dakhin or junūb kī taraf

eastward  
(to the east)

pūrāb or mashrik kī taraf

westward  
(to the west)

pachchhim or maghrib kī taraf





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